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THE NEGOTIATIONS.

AT the present moment there is an apparent improvement in the prospects of peace. According to one statement, the English Ministry has intimated that it will sign the Protocol on condition that Russia shall make a formal engagement to demobilize, and that, in the event of any failure in fulfilling that engagement, the Protocol shall become null and void. It is also said that the Russian Government is willing to accept this compromise, and to put the promise to demobilize into a memorandum, which may, if necessary, be read to the English Parliament; but in return it requires that the promised removal of the troops shall be deferred until the Porte has accepted the Protocol and made peace with Montenegro. Assuming that this is the present state of the negotiations, it is no doubt, in a certain degree, a step in advance; but it does not appear that there is yet sufficient ground for believing that all difficulties are over. It is evident that the postponement of the demobilization until differences are at an end between the Porte and Montenegro opens up an ominous possibility of delay, and it is easy to conceive that influences might be applied to effect this result. A stipulation that the disarmament should depend on the decision of a Russian Minister or General could scarcely be more illusory. The Prince of MONTENEGRO will make peace when he receives orders to that effect from St. Petersburg, and he will not make peace before. Again, much must depend on the manner in which the demobilization is to be carried out, and this involves a number of delicate and awkward questions, such as the distance to which the Russian forces are to be removed from the Turkish frontier, and whether they are to be allowed to leave behind them, to be ready for a possible return, the vast amount of warlike stores which they have been accumulating there for some time past. Nothing is now said of the reported proposal that Turkey should be the first to disarm; but, if it was really made, it was obviously vexatious. The Turks are not about to invade Russia, and they cannot be expected to place themselves at the mercy of a superior enemy. Nevertheless it is a question whether it is worth while to exact a promise of disarmament as a condition of agreement. If a Protocol setting out the terms on which peace is to be maintained is to be signed by the Great Powers, it will perhaps be in the power of Russia to render the transaction nugatory by invading Turkey in the spring; but the diplomatic and moral position of the aggressor would then be injuriously affected by the previous verbal arrangement. An implied undertaking to disarm could not be violated except at the risk of provoking universal indignation. Any supposed sanction of a Russian right of interference in Turkey would be worthless if obtained by means of deception.

The diplomatic uncertainties and difficulties which have now occupied several months have perhaps reflected the vacillations of Russian policy. The Emperor ALEXANDER, who must at the time of the Moscow speech have resolved on war as the only alternative to the submission of Turkey, appears to have afterwards hesitated on the verge of a costly and uncertain enterprise. The latest reports of military movements indicate the probable resumption of a warlike policy; and the violent and menacing language of the Russian papers corresponds with the measures of the Government. The advantages of a free press are universally recognized; and, on the other hand, it may in certain

states of society be impolitic to allow unrestrained discussion. The combination of reckless license with total absence of liberty has only been found possible in Russia. The mischievous sophisms, the insolent denunciation of foreign States, the reckless provocations to war which are periodically substituted for ordinary discussion, represent the appeal of despotism to popular passion. The Government which lately banished the professional advocates of a batch of political prisoners allows no serious treatment by journalists of domestic questions, and prevents at its pleasure the expression of opinions on foreign affairs which may be distasteful to itself. When it is thought expedient to support diplomacy by intimidation, the newspapers are stimulated and let loose; and Europe is invited to acknowledge the necessity of deference to a spontaneous expression of the national will. At present the literary agents of the Government are chiefly engaged in attributing to England the risk of a rupture which, if it occurs, will have been deliberately prepared and directly caused by Russia. It may be true that, in conventional phrase, the English Government might have been more ready to build a golden bridge for the retreat of Russia from a false position; but the construction of any bridge is likely to be languidly pursued when it is known or suspected that the fabric is not destined to be used. The English Government may perhaps have ascertained that the tedious exchange of protocol drafts was only designed to occupy the time till the roads in Roumania and Bulgaria should become passable in spring.

The debate of Friday week gave Mr. GLADSTONE the opportunity of making another eloquent speech, and enabled the Government to put their adversaries in an absurd position. If Mr. FAWCETT's motion was, as Mr. GLADSTONE said, merely a peg to hang speeches on, its form and substance may have mattered little; but Mr. FAWCETT himself took a more serious view of his own language and conduct; and it is surprising that he should not have understood the feebleness of the argument which he intended to imply in his Resolution and to support by his speech. He cannot have quoted Lord DERBY's phrases except for the purpose of insinuating that the Government was about to repudiate principles affirmed by the FOREIGN MINISTER; yet it was impossible that Mr. FAWCETT should know the purpose and tenor of the late negotiations. Lord HARTINGTON and Mr. GLADSTONE himself declined to vote for the motion, and Mr. FAWCETT, by offering to withdraw it, acknowledged the inopportune of his censure on the Government. As an apology for blunders and confusion, it is suggested that, while all the world is talking about the Eastern question, it is unreasonable to ask that Parliament should be exceptionally silent. The distinction between irresponsible conversation and declamations which may compromise the national policy might have seemed too obvious to be mentioned. It is utterly wrong to propose motions for the purpose of hanging speeches upon them. Mr. GLADSTONE's speech probably gained in effect by the accident of his having mislaid his papers. Detailed statements of outrages committed on Turkey would have been less interesting than the powerful declamation which took their place. The admiration of the Liberal members for the oratory of their former leader must have been tempered by annoyance at being compelled to vote either with the Government or against their own convictions. It was remarkable that, notwithstanding his impressive denunciation of the Turks, Mr. GLADSTONE abstained, as he has abstained on all former

occasions, from propounding a policy. Mr. FAWCETT's motion pointed directly to coercion; and perhaps Mr. GLADSTONE may share his opinion; but he has never yet expressed it. It is still more probable that he would incline to acquiescence in Russian intervention; but on that point also he has been silent. In his letter to Sir H. DRUMMOND WOLFE, and in his speech on Tuesday last, Mr. GLADSTONE admits that during the Cretan insurrection he thought humanity must yield to the higher duty of preserving neutrality. He intimates an opposite judgment as applicable to the present contest; but whether he proposes a breach of neutrality, or an approval of a breach of neutrality by others, he has never yet distinctly stated. Lord DERBY avowedly holds peace to be more important than the reform of Turkish administration. Mr. GLADSTONE has not yet pledged himself to the logical consequence of his numerous speeches and pamphlets.

The only forecast of the future which can be confidently made is the oracular proposition that the intentions of Russia will be fulfilled, whether they point to peace or to war. The English demand of disarmament as a condition precedent to the signature of a Protocol is an attempt to anticipate by a few days or weeks the ultimate solution. As Sir S. NORTHCOTE said in answer to Lord HARTINGTON, and in due official phrase, the present uncertainty relates rather to the circumstances in which the Protocol is to be adopted than to the terms in which it is expressed. Either the Government is still ignorant of the purposes of Russia, or it is not at liberty to communicate the knowledge which it may possess. It would have been well if Parliament had during the interval of uncertainty been content to abstain from desultory debates on isolated portions of the Eastern question. One of the most unseasonable paradoxes which could have been enunciated at the present moment is Mr. GLADSTONE's fantastic belief that before the Crimean war Russia possessed an undisputed right of intervention in the domestic government of Turkey. On the contrary, the ostensible cause of the war was the demand by the Emperor NICHOLAS of a concession which, if Mr. GLADSTONE's opinion were correct, would have been utterly superfluous. It is hard on Sir H. ELLIOT that his withdrawal from the Embassy at Constantinople should be recommended on the ground that he shared the conviction which was entertained in 1853 by the Government of which Mr. GLADSTONE was a member, and by the Emperor NICHOLAS himself. It will perhaps not be expedient that Sir H. ELLIOT should return to Constantinople, because he represents a policy which has been partially abandoned, and also because the Opposition has probably succeeded in convincing the Turks that the AMBASSADOR was disposed to connive at their follies and crimes; but it is well that Mr. BOURKE should have denounced in appropriate language the vile and calumnious attacks to which Sir H. ELLIOT has been exposed. The personal enmity of more than one newspaper Correspondent to the AMBASSADOR added venom to false charges and insinuations which probably originated in Russian suggestions. Sir HENRY ELLIOT was accused in plain terms of intriguing against Lord SALISBURY, by writers who had previously invented or propagated the mendacious report that he advised the Porte to reject proposals which had been sanctioned by the English Government. It may have been some consolation to an upright public servant that in the late debate every speaker, except Mr. RYLANDS, recognized in becoming language the honourable and loyal character which had been so wantonly impugned. It is to be hoped rather than expected that Sir H. ELLIOT's assailants and detractors will deal fairly with his temporary or permanent successor.

ITALY.

THE outline of this year's Budget has been submitted to the Italian Parliament by Signor DEPRETIS, and the prospect which Italy has before her is at least as satisfactory as could have been expected. If Italy is not exactly solvent, she is marching to the great goal of solvency with firm and vigorous steps. There is to be, if all goes well, a surplus this year. It is not a large surplus, being somewhat under half a million sterling; but still a surplus of any kind is a glory to Italy. Italy is very hard pressed by taxation; but she becomes every year more prosperous and rich. Her income for the present year is estimated at 55,880,000*l.*, and her outlay at 55,400,000*l.*; and

the exertions which Italy must make to raise a sum so large in proportion to her resources are very great. It is an old story, too, that some of the taxes are very hard to bear, especially the Grist-tax, and the present Ministry came in pledged to mitigate, if not to remove, the grievances to which the exaction of the Grist-tax gives rise. But in practice the Ministry has been obliged to let things go on as they were, as this was the only means of keeping up the credit of the country. Signor DEPRETIS cannot admit any remission of taxation, and his hope for the future lies in the prospect that the existing taxes may be gradually made to yield more and more by the development of the national resources and by an adroit arrangement of new treaties of commerce. He, however, takes credit to his Ministry for having already done something which entitles it to special commendation. His predecessors, he says, were wrong in their estimates. The income of last year was over-estimated by nine millions of francs, and the expenditure under-estimated by eighteen millions. But he and his colleagues effected reductions to the amount of twenty-four millions, so that they succeeded in almost exactly repairing the blunders of the MINGHETTI Ministry. Even, however, if all goes this year as well as could be wished, and there really is a small surplus, the financial position of Italy will still be far from what patriotic statesmen would wish to see it. In the first place, there is a large floating debt of over nine millions sterling, and it is not obvious how Signor DEPRETIS, so far as his speech has hitherto been reported, proposes to deal with this great source of difficulty. In the next place, Italy is cursed with a large inconvertible paper currency, the inconveniences of which are felt in every transaction of daily life. Signor DEPRETIS has had the courage to try to do something not inconsiderable in the way of grappling with this gigantic evil. He proposes that the present limit, which is about thirty-seven and a half millions sterling, shall not be exceeded, and that a sinking fund shall be instituted, beginning with 800,000*l.*, next year for the extinction of the paper currency. Lastly, he thinks it indispensable that the Credit Institution shall be reformed and provided with new capital. For this purpose he proposes—if this is the real meaning of his proposal, which has as yet been only briefly reported by telegraph—that the land belonging to the rural communes shall be sold, the communes receiving an equivalent charge on the State, and that the money produced by the sales shall be used to set up Land Banks. This is a bold measure, and one open to many obvious objections; but it is premature to criticize it until its exact character and drift are more precisely known than they are at present.

The quarrel between the Vatican and the Quirinal rages with unabated fury. Cardinal SIMONE has now issued a reply to Signor MANCINI's circular to the magistrates in which the reasons were stated which had induced the Government to permit the publication in Italy of the POPE's recent Allocution. The new Papal utterance is written in a strain of passionate indignation, and openly appeals to foreign Powers to intervene on behalf of the POPE. At the bottom of the dispute lies an irreconcilable divergence of conception as to what the POPE's position in Italy really is. The theory of the Italian Government is that, when the temporal power was taken from the POPE, Italy undertook to furnish him with an asylum exempt altogether from Italian jurisdiction, where he might go on, so far as Italy was concerned, exactly as if he were at Avignon or Malta. He is as safe from personal violence or interruption in the functions of his spiritual office as if he were living under the protection of France or England, and in addition the Italian Government would pay him a handsome pension if he chose to accept it. But then Italy claims that the POPE's position shall carry with it all its consequences. The fact that it is Italy which gives the POPE an asylum which he must have somewhere does not alter the relations which Italy has, in common with other Catholic countries, to the head of the Church. Italy is, in the eyes of the Italian Government, as free to deal with the temporal difficulties arising out of the POPE's acts as if the POPE were a thousand miles away from the Vatican. France claims the right of prohibiting the publication of documents issued by the POPE, and it is only a question of discretion when the French Government will exercise this right. Signor MANCINI in the same way considered the Allocution issued from the Vatican exactly as if it had been issued from Avignon. He was quite at liberty to stop its publication if he pleased, but he thought it better not to stop it, and most people

will think he judged wisely. If, again, Italian subjects or foreigners residing in Italy choose to make the Papal Allocation a handle for attacks of their own on the Government, Italy considers itself as free to punish them, so far as the law permits, as it would consider itself free to punish persons advocating a Republican revolution or the restoration of the King of NAPLES. If it pleases, the Italian Parliament may increase the rigour of the laws against ecclesiastical agitators, just as any other country may legislate directly against priests if it thinks fit. Lately the Italian Government has taken a step in this direction, and the step it has taken appears to be a decidedly wrong one. It is monstrous that priests should be liable to legal penalties because they disturb the peace of families. They cannot do their duty unless they sometimes disturb the peace of families, nor can any men who try to make the world better. The Italian Government disturbed the peace of a good many families when it took advantage of Sedan to drive the POPE across the Tiber. But there seems nothing more monstrous in such an enactment if made in Italy than if made in France or Austria, when once the main theory of the Italian Government is adopted, and it is recognized that, whether the POPE happens to be in the Vatican or at Avignon or at Jerusalem, the sphere of secular government in Italy remains always the same.

It is needless to say that a totally different theory of the POPE's position as regards Italy prevails at the Vatican. There it is held that Italy, when seizing by an act of execrable violence on the temporal possessions of the POPE, bought off the hostility of other Catholic Powers by entering into a covenant with the POPE, with the Catholic world generally, and especially with France and Austria, that Italy would for all future time stand towards the POPE in a perfectly exceptional position. The spiritual power was to be able to do throughout all Italy exactly what it pleased. For spiritual purposes all Italy was to be taken to be situated within the precincts of the Vatican. The POPE's Bulls and Allocations were to circulate from the Alps to Sicily as a matter of right. If priests attacked the Government, it was to be a sufficient answer that they were priests and were doing what they were told to do. If these privileges were in any way infringed, then France and Austria and any other Catholic country would be entitled, and, so far as proper Catholic motives guided them, might be relied on, to intervene and make Italy keep to its bargain. This is the Papal view, and it is so diametrically opposed to the Italian view that arguments founded on the two theories cannot possibly touch each other. Cardinal SIMEONE, for example, begins by pointing out that it is no concession to the POPE that the publication of his Allocation has been permitted in Italy, because any day a Minister may take a different course, and the successor of Signor MANCINI may prevent the publication of a future Allocation. If the publication of Allocations is a matter of right, this is as good an argument as could be wished. If it is a matter of discretion, the argument has no force whatever. Cardinal SIMEONE goes on to complain that, whereas Ministerial papers are allowed to criticize the Allocation, clerical papers are not allowed to defend it. Here, again, the ground of complaint is strong or weak according as the one theory or the other is adopted. If the Italian Government is at liberty to treat the Papal Allocation as it would treat a Republican manifesto, it is natural that it should leave in peace the papers that blame, and should weigh heavily on papers that support, an attempt to destroy it. If, on the contrary, the Italian Government has consented to allow everything to be said and done against its interests and existence of which the POPE approves, there can be no doubt that it breaks its covenant every day. So, again, as to foreign intervention, the CARDINAL is quite right in invoking it if Italy bargained with foreign Powers that she would let the POPE do what he pleased on Italian soil; but, if foreign intervention is only to be the instrument by which Italy is to be forced into such a bargain, Italy may very naturally wish foreign Powers to mind their own business, and not create for her a position which they would not accept for themselves. All this, however, refers only to the question of principle involved in the controversy. Apart from principle, Italy has to exercise a discretion, and in real life there are many reasons why Italy will do well to treat the POPE and the clergy with as much gentleness and leniency as possible; and it is much to be regretted that in her new measure she

seems to have departed from the attitude of patient and indulgent wisdom which has hitherto characterized her dealings with the Papacy.

THE SESSION TO EASTER.

THE first quarter of the Session has not corresponded in all respects with the anticipations which had been formed. The autumn agitation seemed to forebode a conflict of parties in which the Parliamentary minority would be supported by popular sentiment. Both Houses have since occupied themselves at least sufficiently with the Eastern question; but the Opposition has prudently declined to expose its weakness by a division. Desultory censures of the past policy of the Government were easier and safer than a trial of strength on any definite or tangible issue. It would have mattered little to the leaders of the Opposition if they had been merely outvoted, provided they had any preferable course of action to recommend; but the real question was whether coercion should be applied to the Turks; and only a small fraction of the Liberal party would have been prepared to resort to force. Mr. GLADSTONE himself, though he repeatedly taunted the Government with its alleged desertion of the cause of the oppressed Christians, has never distinctly proposed an offensive alliance with Russia against Turkey. The Duke of ARGYLL, in the most eloquent speech which has been delivered in either House, contented himself with a vague assertion that the Government might, if it thought fit, choose among half a dozen different methods of coercion. Lord SALISBURY, who is perhaps not more friendly to the Turks, answered to the effect that the Porte would probably not yield to the most formidable threats, and that the consequences of actual hostility would be dangerous and incalculable. The tedious progress of the recent negotiations supplied an additional reason for not pledging Parliament to any positive opinion. The discussions which have recurred on various occasions probably reflect the indecision which prevails throughout the country. Indignation against Turkish misgovernment coexists with a general disinclination to undertake the responsibility of correcting the disorders of a remote community. The Government has perhaps lost popularity through its supposed want of sympathy for the sufferers; but it has become evident that the Opposition, if it were restored to power, would be equally helpless. When the Protocol is settled or abandoned, there will perhaps be a new series of debates, with not less unsatisfactory results.

The progress of ordinary business has not been remarkably interesting. Mr. SCLATER BOOTH's Valuation Bill may probably be useful, but it is difficult to feel enthusiasm for or against Assessment Committees. The discussion of the Army and Navy Estimates is always confined to official and professional or quasi-professional speakers. Only a few members feel themselves competent to derive instruction from Mr. REED's elaborate demonstrations of the mismanagement of the navy; but even civilians arrived at the unanimous conclusion that Mr. SEELY would not put an end to actual or possible abuses by the process of converting a First Lord of the Admiralty into a Secretary of State. Mr. HARDY's statement on moving the Army Estimates was received with general satisfaction. The expenditure for the year shows a slight reduction, and the number of recruits is largely increased. The effect of the great changes introduced by Lord CARDWELL seems thus far to have been highly advantageous; and Colonel MURE, in retracting some former expressions of disapproval, probably represented the feelings of many competent judges of military affairs. It is perhaps to be regretted that Mr. HARDY has determined, for the sake of symmetry, to close the only side door by which candidates for commissions who have not the gift of learning at present sometimes enter the army. Militia subalterns will henceforth be compelled to submit to the universal necessity of competitive examination. Diplomats and Foreign Office clerks will probably not long escape the iron rule of competition; but Mr. TREVELYAN failed for the time in his attempt to convince the House of Commons that appointment to office by number of marks is a law of nature. He protested in vain that some of the Indian civilians who have entered the service under the modern system promised in course of time to rival their predecessors who were appointed by the favour of Directors. Popular zeal for competition has perhaps diminished since it has been discovered that the necessary preparation under cram tutors

is so costly as to exclude the poorer classes from competition. The supporters of the modern system were the less disposed to interfere with the discretion of the Government because the present FOREIGN MINISTER and the present CHANCELLOR of the EXCHEQUER have always been advocates of competition. Lord DERBY, though he might at his choice directly appoint Foreign Office clerks, selects by competitive examination among ten or twelve nominees. The diplomatic service alone is still recruited by merit or by interest.

Only a few annual motions or schemes of private members have been disposed of during February and March. Sir JOHN LUBBOCK carried against the Government the second reading of the Bill for preserving Ancient Monuments; and possibly the measure may hereafter emerge from the Select Committee to which it has been referred. Mr. KNATCHBULL-HUGESSEN also obtained a majority for his strange proposal that English landed property owned by a colonist should devolve according to the law, not of England, but of the colony. The deceased wife's sister party will have to content themselves with their unexpected triumph, for the objections to the measure are not confined to the social question. It is impossible to establish for the colonies a different principle from that which determines the rights of the issue of Scotch marriages. The debate on the Bill for enabling municipal corporations to purchase a monopoly of the trade in liquor was chiefly remarkable for the establishment or commencement of Mr. CHAMBERLAIN's Parliamentary reputation. His local influence and his ability in municipal administration were generally recognized, and he was not unknown as a political writer; but it can never be certainly known, except by experiment, whether a new aspirant will suit the taste of the House of Commons. Mr. CHAMBERLAIN's force of argument, his moderation, his language, and his manner secured the approval both of fastidious critics and of the House in general. It is not improbable that, when the moderate section of his party has been eliminated by future elections, Mr. CHAMBERLAIN, who is understood to hold opinions which are now thought extreme, may be a principal leader of the Liberals, and in his turn a Minister. His political career is more hopeful than his project for suppressing the trade of publicans and licensed victuallers. Sir WILFRID LAWSON, who has not yet moved his Permissive Bill, gave a partially ironical support to the Gothenburg device. He would probably have voted with the majority if Mr. CHAMBERLAIN had not given corporations a discretionary power to withhold the enjoyment of alcoholic drinks from their unfortunate subjects and constituents. The division on a Bill which was indirectly permissive will be repeated when Sir WILFRID LAWSON's debate recurs in due season. The Government has redeemed its pledge of allowing the Irish Sunday Closing Bill to pass the second reading. A Select Committee has since collected evidence which tends to show that hasty deference to Irish clamour is not unlikely to produce serious discontent in Ireland.

The first appearance of new Ministerial leaders in both Houses was watched with natural curiosity. Lord BEACONSFIELD, after one or two skirmishes on the Eastern question, has had no opportunity of exhibiting the faculty which he probably possesses of adapting himself to change of position. The House of Lords, which has generally but insufficient employment at the beginning of a Session, has this year been compulsorily idle. In almost the only division which has taken place the majority consisted of three peers, and the minority of one. It is unlucky that the great abilities of Lord SALISBURY, Lord CARNARVON, Lord CAIRNS, and Lord BEACONSFIELD himself should find little or no Parliamentary occupation, while their colleagues in the House of Commons are far overmatched in debate. Sir STAFFORD NORTHCOTE, though it is premature to judge of his ultimate success, has scarcely satisfied the moderate expectations which were formed when he was designated as successor to Mr. DISRAELI. With the aid of Mr. HARDY, he has sustained without conspicuous failure the unequal contest with the leaders of the Opposition; but his management of business has on more than one occasion been deficient in foresight and in firmness. The leader of the House is responsible for the blunder of announcing by Circular an impending division on Mr. READ's motion for County Boards, when he ought to have understood that the county members, though they disliked the innovation, could not safely oppose it. The excuse for subsequent acquiescence, founded on the moderation of Mr. READ's speech, was trans-

parently insufficient. Representative government in counties may or may not be desirable, but its expediency can by no possibility depend on the language which may be used by one of its advocates. The grant of a Committee on the Stock Exchange, after Mr. STANHOPE had been allowed to deliver an able speech against the motion, was another instance of weakness. A Minister ought to make up his mind at least the day before a debate, and not when it is proceeding. There is still time to redeem oversights, and to correct erroneous tendencies. The position of the Government has not been seriously affected; and the temper of the constituencies two or three years hence cannot be ascertained beforehand. According to present appearances, the Ministry will last as long as the Parliament.

THE INDIAN BUDGET.

THE Indian Budget—the Budget, that is to say, introduced in the Legislative Council—is necessarily of more than ordinary interest. So long as India was supposed to be steadily, if slowly, approaching the time when her receipts and expenditure would show a proper equilibrium, the subject had not much attraction for Englishmen. The details of Indian taxation were necessarily strange to them, and it was only on rare occasions that they could have an opinion upon the relative merits of this or that impost. The famine in the Deccan has worked a remarkable change in this respect. It has made it clear for the first time that famines are a regular element of Indian life, and that in one province or another a famine, or rather a scarcity needing special provisions to ensure that it shall not grow into a famine, may be looked for every two or three years. It is plain that, if this is the case, the calculations of Indian expenditure must be completely recast. Hitherto a famine, with the loan that is necessarily incurred for its relief, has been regarded as a piece of abnormal ill-fortune. It deranged the Budget of the year; but when once it was over, and the additional interest had been duly added to the liabilities which the Indian Finance Minister had to meet, it passed from recollection. The idea that famines return with sufficient regularity to make it a part of the Finance Minister's ordinary duty to provide against them is fatal to all the comfortable theories of Indian economy that have of late been popular. It now appears that the expenditure of the Government of India, taking, not one year with another, but one period of three years with another, is invariably and largely in excess of its income. When once this fact has been realized, the Indian Budget passes into the region of high political problems. Whether the revenue can be increased by new taxes or the expenditure lessened by new economies, or whether the missing balance is to be looked for in the direction of an increased outlay on public works which may have the effect of preventing famines by enabling the Indian cultivator to deal with drought, are all questions of pressing importance to England as well as to India.

The debate in the Legislative Council of which a summary was given in Monday's *Times* scarcely rose to the height of the occasion. The decentralization projects which are included in the Budget seem to be generally approved, perhaps from the natural preponderance in the Council of the representatives of Bengal interests. One of the native members argued that it was unjust to levy fresh taxes on Bengal, inasmuch as the province already yielded a large surplus revenue. It will be hardly convenient if the Government of India should hereafter find that the wants of a poor Presidency cannot be supplied from the abundance of a wealthy one without causing discontent among the population which has to contribute to its neighbours' needs. Decentralization is an excellent expedient for securing local supervision of local expenditure; but it cannot be successful unless a very clear line of demarcation is drawn between the local and the national exchequers. Bengal must go on paying a share of the income of India which will be calculated according to the wealth of the province, not according to the proportion of that income which is actually needed for local purposes. Lord LYTON described the effect of the Decentralization Bills with commendable moderation when he said that they were merely intended to give the earliest possible application to the principle that the local Governments should be financially responsible for the mainten-

ance and management of works of special local utility. Even with this restriction the process ought to be carried out with very great caution.

The subject which excited most interest in the Legislative Council was the repeal of the Customs duties; and Sir JOHN STRACHEY had to explain early in the debate that too much importance had been attached to this part of his speech on introducing the Budget. He had only meant, he said, to speak of a good time coming; of a time in which the necessary revenue would be raised without the imposition of a single Customs duty, and the untaxed wares of the world would have free access to all parts of India. But in saying this he was only expressing his opinion that it ought to be so, and his desire that it might be so. He had no intention of doing anything at present to bring it about. The Customs duties yield on an average two millions and a half annually, and a Finance Minister who has to raise a loan in India, and to get another raised in England to meet the expenses of the year, is not likely to throw away a sum of that magnitude. Even the 800,000*l.* which is furnished by the cotton duties is not to be replaced by fresh taxes. The Government hope that the day will soon come when the first step towards their abolition may be taken; but even this partial approach is not to be attempted during the present year. Sir JOHN STRACHEY's qualification of his earlier statement is exceedingly prudent, and it may perhaps seem ungracious to remark that, if the earlier statement had not been made, there would have been no need for the subsequent qualification. But Lord LYTON, who spoke on Wednesday, did not imitate his Finance Minister's prudence. Whether the fault be the VICEROY's or some one else's, there is an unfortunate disposition in the Government of India just now to amuse itself with statements of general principles which it either does not intend, or knows that it will not be able, to put into immediate action. We had occasion the other day to notice an example of this tendency in the preamble to the instructions on the mode of dealing with the famine, and Lord LYTON seems to have again fallen into the same error with regard to the cotton duties. The majority of the speakers in the first Budget debate were apparently much more in sympathy with Sir JOHN STRACHEY in what may be called his second Customs phase than with the VICEROY. One member feared that the abolition of the duties might stifle at its birth a new and promising Indian industry. Another thought Sir JOHN STRACHEY's picture Utopian. Another could not agree that the interests of India and Manchester were identical in the matter, and urged that Indian interests must be first considered. Another believed that there was no form of taxation so sound, so productive, and so little open to objection as the Customs duties, and that perhaps the least objectionable of all of them was the tax on the finer kinds of cotton goods.

It does not matter whether these arguments are sound or unsound in themselves. The point to be noticed is that there was not the least need that the discussion should ever have been raised. Englishmen would be glad of a financial millennium in which the untaxed wares of the world would be laid at their feet; but Chancellors of the Exchequer do not think it necessary, when they have no surplus, to picture the charms of getting tea, wine, and tobacco free of duty. They reserve their outbursts of enthusiasm for those happy years in which they have money available for the remission of taxes. It must be said, by way of excuse for Sir JOHN STRACHEY, that there seems no probability that any such year will come round during his term of office; and he may consequently think it hard to be entirely deprived of the pleasures which fall to the lot of more fortunate Finance Ministers. But the same plea cannot be urged on behalf of Lord LYTON. The VICEROY had seen the bad effect of Sir JOHN STRACHEY's first speech in the comments made on it in the subsequent debate. He had heard the Lieutenant-Governor of BENGAL insist on the immense mischief that would be done by an announcement that, while the Government of India was pressing the local Governments to tax the pettiest traders in the North-West Provinces, and to throw increased burdens on the peasantry of Bengal, it had formed a deliberate conception of financial policy which would remit the one form of taxation that presses upon European residents in India, in order to comply with the demands of Manchester millowners. We do not say for a moment that this is a fair description of the financial policy which points to a repeal of the cotton

duties. In the long run the people of India must be benefited by the largest extension of Free-trade that is compatible with raising the necessary revenue. But we fear that it is not an unfair description of the considerations which led to the exposition of this financial policy at a moment when there was no possibility of its being reduced to action. Sir JOHN STRACHEY's Budget is calculated for the meridian of India; in presence of so serious a deficit it would have been impossible to do anything else. But Lord LYTON's speech is calculated for the meridian of Manchester, and, under present circumstances, this argues an unfortunate subordination of the necessities of Indian administration to the necessities of English politics.

SPAIN.

THE result of King ALFONSO's recent journey seems to be regarded as on the whole satisfactory. In conformity with royal traditions he has attended service at churches and cathedrals, he has distributed alms, and he has professed interest in local institutions. Above all, he has shown himself to large numbers of people, and he may probably have earned his reward in the popularity which naturally attends on youth and prosperity. The inhabitants of some of the large towns, and especially of Barcelona, while they displayed a coldness which implies the prevalence of Republican opinions, abstained from acts of molestation or rudeness. The upper and middle classes are probably unanimous in their satisfaction with the re-establishment of a dynasty which promises a certain amount of stability. Every other form of government which has been established in Spain since the fall of Queen ISABELLA has been disliked and opposed by large sections of the population. The restored monarchy has obtained a larger share of acquiescence, if not of support; and it is satisfactory to know that the First Minister is the same who undertook the conduct of affairs when the young KING returned to Spain more than two years ago. Constitutional government is not perhaps yet fully acclimatized in a country where large parties are alternately excluded from all share in the representation. The leader of the small Parliamentary Opposition was not long since regarded as a reactionary Minister; and the Liberals who formerly followed ZORRILLA have no seats in the Cortes. The Republicans, who three or four years ago possessed an enormous majority, are only represented by their former leader, who has been cured by experience of many illusions. Nevertheless the maintenance of constitutional forms will facilitate the resumption or establishment at some future time of a real Parliamentary Government; and meanwhile the Ministerial dictatorship is administered with prudence and moderation. The prospects of Spain have been brighter since the accession of the present KING than for many years before.

The Carlist war ended a year ago, and there is no apparent danger that it will be renewed. The insurrection derived all its hopes of success from the reduction and demoralization of the army under Republican influence; and the mistake is not likely to be repeated. In this and in other instances Spain has within a few years ascertained by practical experience the absurdity of many projects which formerly possessed a certain amount of popularity. The Federal Republic has probably been finally renounced by rational politicians since the revolt of Carthage. The inutility of changes of dynasty has been fully proved by the restoration of the reigning family. Notwithstanding both the free choice of a Cortes elected for the special purpose, and his own personal merits, the Italian Prince who was placed on the throne by PRIM never overcame the popular prejudice against a foreigner. It is not known whether the clergy and the Ultramontane faction have been capable like other parties of learning by experience. The KING has been courteously received by the ecclesiastical authorities; and the portion of the clergy which preferred Don CARLOS may perhaps have convinced themselves that they can no longer rest their hopes on a Pretender. It would be too much to expect that Parliamentary leaders should be convinced of the wisdom and necessity of compromise. If ZORRILLA and SAGASTA were once more competitors for the direction of public affairs, jealousy and ambition would probably prevail as of old over dispassionate patriotism. As long as peace and order are maintained, the country will almost certainly become richer and more prosperous. After the

civil war of forty years ago, the wealth of Spain increased during a generation more rapidly than that of France or England. At some distant period the introduction of a more rational commercial policy will give a new impulse to agriculture, trade, and industry. In a well-known passage DEMOSTHENES consoles the Athenians for their misfortunes by reminding them of their folly and weakness. If, he suggests, the triumphs of PHILIP had been obtained in spite of wise and valiant resistance, there would be little hope for the future. It is because the causes of misfortune may be removed by the adoption of a sounder policy that the condition of affairs is not absolutely hopeless. A country like Spain, which has been governed in defiance of economical and political principle, has a large reserve of wealth and power which may be realized at pleasure.

Little or nothing has lately been heard of the insurrection in Cuba. Some months have passed since MARTINEZ CAMPOS accepted the office of Governor-General, in the expectation, which had so often deceived his predecessors, that he would immediately succeed in terminating the civil war. It is possible that his preparations may not yet be completed, and that he has formed some definite and hopeful scheme of operations; but it is extremely difficult to deal with a sporadic rebellion, and to defeat adversaries who neither hold permanent positions nor offer or accept battle in the open field. The causes and the nature of the insurrection are, notwithstanding its long duration, still imperfectly understood in foreign countries. The obstinate resistance offered to the Government seems to imply the existence of a widespread disaffection, which is perhaps directed rather against the dominant class in the colony than against the Spanish Government. Former Governors have been greatly embarrassed by the independent or mutinous spirit of the Volunteers, who have been organized by the Spanish settlers; but MARTINEZ CAMPOS possesses a resolute character, and he has been accompanied or followed by a large force of regular troops, not unaccustomed to war. His reputed ambition affords a security against the temptation to which many Governors have yielded of accumulating a fortune at the expense of the colonists. He may still expect a brilliant career in Spain, where he has strong claims on the Government both as a restorer of the monarchy and as the most conspicuous among the general officers who terminated the Carlist war. It was generally believed when he was sent to Cuba that the Government was not unwilling to remove to a distance a formidable aspirant to political power. If he ultimately restores the authority of the mother-country in the disturbed districts of Cuba, he will return to Spain in the enjoyment of a reputation with which none of his rivals can compete. For the present, he has not performed the promises which were made on his behalf by his adherents.

The greatest danger which menaced Spain in consequence of the insurrection in Cuba has disappeared or has been suspended. The United States no longer threaten intervention on the pretext either of hatred of slavery or of enthusiasm for Republican institutions. President GRANT, though he had the good sense to withhold from the insurgents any recognition of belligerent rights, was in the habit from time to time of urging the Spanish Government to recognize the independence of the island. More judicious American politicians deprecated both the probable anarchy which would result from independence and the responsibilities which would be involved in annexation to the United States. The policy of the American Government is generally more cautious than the language of its members; but it seemed possible that, in the event of any collision, an intervention in Cuba might at any time be undertaken. Before the end of his term of office General GRANT had renewed friendly relations with Spain, and there is no reason to suppose that his successor will share his intermittent zeal for territorial aggrandizement. The Spanish Government has the good fortune to be exempt from actual or probable conflicts of interest with any other Power. The irritation which was at one time felt against the French Government had abated, as its causes were removed even before the end of the Carlist war. With the rest of Europe Spain has few relations and no cause of hostility. It is not yet known whether the KING, who has scarcely emerged from boyhood, possesses a capacity which may enable him to serve his country efficiently. Since the earlier years of CHARLES III., who himself ultimately became a pompous trifler, no King of Spain has acquired or deserved the confidence and gratitude

of his subjects. The education of ALFONSO XII. may perhaps have been prematurely interrupted; but it was well that he should become a resident Spaniard while he was still young enough to acquire the feelings and habits of his countrymen. Any intelligence which he may possess ought to have been developed by occasions of witnessing the spectacle both of war and peace. The good will which has been shown to him during his recent progress will be exchanged for a warmer feeling if he profits by the opportunities of his station. A King of Spain might exercise large authority if he showed himself able and willing to take a part in the management of public affairs, and to stand aloof from faction.

THE DUKE AND THE WAR OFFICE.

THE difficulty of devising and carrying into execution any consistent scheme for the organization of the various bodies which together constitute the military force of Great Britain was never shown more clearly than in the Report of Mr. STANLEY's Committee. Assembled about this time last year by Mr. HARDY, they were dubbed the "Militia Committee," and were generally directed to inquire into "certain questions connected with that arm of the service." But it is impossible to touch the militia without coming into contact with "certain questions" which bear equally upon the organization of the line; and the instructions issued for the guidance of the Committee directed them to consider "whether the militia regiments should not be third and fourth (militia) battalions of the local regiment or brigade." The answer to this question comes from the Committee with great distinctness and apparent unanimity. That answer is Yes. All this appears very simple. Mr. HARDY wisely desires to avoid, if possible, throwing the army again into the crucible of reform, accepts the principles asserted by Lord CARDWELL and approved by Parliament, and directs the Committee to recommend whatever measures may be necessary to carry out honestly and effectually the system of local centres which should connect line regiments with particular districts and with the militia battalions in those districts. The late Government, having laid down the lines of a framework on which this organization should be constructed, appointed a Committee to carry out the details; the COMMANDER-IN-CHIEF accepted the conclusions arrived at in their Report; and a General Order was issued in 1873 whereby HER MAJESTY was "pleased to approve" of certain arrangements in connexion with the localization of the forces. One of those arrangements was the linking together of two battalions of the line for all purposes, including all new appointments of officers and enlistment of men. In respect of these matters the QUEEN ordered that the linked battalions were to "constitute one corps for all military purposes." Officers and soldiers appointed to the brigade, as the combined battalions of line and militia were called, were to be interchangeable between the line battalions of the brigade, and liable to serve in either of the two battalions, whether, at the beginning of their service, they had joined it or the other battalion. In accordance with these orders of the QUEEN, issued in conformity with the advice of her responsible Ministers, the various battalions of infantry were arranged two and two in the Army List, the names of all the young officers as they joined being placed on a single list common to both battalions. Had this course been steadily pursued, the old double lists would have faded away gradually, and the new single list would in time have contained the names of all officers belonging to both battalions, exactly as is now the case with any of the first twenty-five regiments on the Army List, which have all two battalions. The process would have been one of gradual assimilation, and no susceptibilities would have been wounded. One of the battalions was always to be abroad. In time of peace the other was to be at home, acting in conjunction with the dépôt common to both as a feeder of the battalion on foreign service. When one battalion came home, the other would take its place. In time of war, seeing that both battalions might be abroad, the dépôt was to be raised to the strength of from 600 to 1,000 men.

This is all very clear, and, being ordered by HER MAJESTY, was of course carried out in its integrity. Not at all. The Army List was soon restored to its old condition. The single list common to two regiments was abolished, and not a sign appeared to show that any reor-

ganization had been applied to the British infantry. The directions of the QUEEN remain ostensibly in force to this day, since there has been no alteration of the order; but, when we ask what is the difficulty, and why the Committee should have had to investigate this part of the subject at all, we find that the Duke of CAMBRIDGE has opposed the carrying out of the order, and "hoped that before it could "possibly come into operation, it would be cancelled." This, then, is the secret of the second change in the Army List. HER MAJESTY issues a General Order to the army, carrying out the advice of her Ministers (which, we may add, was in accordance with the views of the great majority of army reformers), and every sign of obedience to it is effaced from the Army List, because the Duke of CAMBRIDGE hopes to have it abolished. There is no possible doubt as to the situation of affairs. HIS ROYAL HIGHNESS expressed himself so clearly in his evidence given before the Militia Committee that there is no room left for question. He does not wish the officers to be interchangeable, nor the battalions to become gradually assimilated, nor in fact that the Royal Order of 1873 should be carried into execution. "We have done very well as we are. . . . "Leave things alone, I should say." Unfortunately "things" cannot be left alone as they stand, because the legal position of the officers, as defined by HER MAJESTY'S Order, would come into collision with the wishes and intentions of the COMMANDER-IN-CHIEF; and the Committee find themselves obliged to give a verdict in as curious a case as we have seen for some time. What is their verdict?

Enlightened by the past as to the fate likely to befall any scheme which gives the least loophole of escape, this Committee of essentially Conservative members, appointed by a Conservative Minister, not only reaffirm the former principles, but make such recommendations as will, if carried out, effectually close the controversy for the future. They advise that the two battalions of the line, the two or more of militia, and the *dépôt*, should be viewed as constituent parts of one body, and that such body should be "treated as one regiment," with a territorial title. And to this they append the declaration that it is impossible to enter fully into the consideration of details till this one point is settled. Thus every question connected with the subject hangs on a principle which was first laid down by a Minister of War, then worked out by a Committee appointed for the purpose, then ordered by the QUEEN to be carried into effect; and, when opposed by the COMMANDER-IN-CHIEF, is once more recommended, and that more emphatically than ever, by a Committee appointed by a new Minister of War, and containing members of the Horse Guards staff, as well as peers and members of the House of Commons.

Of course if the Duke of CAMBRIDGE were to press his point he would soon have a following, and the position of Mr. HARDY would become very difficult. Nothing can exceed the firmness of the Committee's Report. "We feel not the less bound to insist very strongly on our conclusions. Unless, therefore, it is determined to adopt a retrograde course "by rescinding General Order 32 of 1873, we think that "those portions of it which refer to the linking of regiments should be carried into effect in the same manner "as the provisions of any other General Order." And in another place they say that "this order has not been acted "on." Finally, they give in the appendix some pages of the Army List as it would stand if the order had been carried out. This being the state of affairs, what is to be done? The Report which has been presented to both Houses of Parliament by command of HER MAJESTY cannot be ignored, nor can it be said that the distinguished officers who served on the Committee are unaware of what is due to the feeling of *esprit de corps* in the army. But it is quite certain that the general good of the service, which means the safety of the country, must prevail over any *esprit* whatever; and, besides, we do not for a moment believe that there is any necessity for wounding the *esprit de corps* of a single regiment in any important particular. Why should not the regiments retain, for the present at any rate, their old numbers, if they are very anxious to do so? The Committee propose that they should retain all their old honours and distinctions, and it would really be too much to say that the army must remain disorganized because a few regiments object to be renumbered. But, as we have said, if there is any deep feeling on the point, or even if the Duke of CAMBRIDGE has set his heart upon the retention of the old numbers, let each battalion be known as it always has been, by number and distinctive title,

though forming part of a territorial regiment. There will be something rather absurd in such an arrangement, but most English reforms have to submit to some absurdities for the sake of compromise. In a few years all the men and all the officers will have become accustomed to the territorial organization, and will smile at the fancies that agitated their predecessors. According to the General Order of 1873 officers and men who joined the service within the last three or four years are now interchangeable between two battalions, and the number of them is already considerable. They will increase, while the old officers will decrease, and we may safely leave to another generation the completion of the task.

But we are inclined to ask whether there is not something altogether wrong in a spirit which can be invoked to throw difficulties in the way of military organization? We have heard of armies the officers and men of which dictated to the State, but we never heard of any advantage springing from such dictation; and, again, the jealousies of the component parts of the army might, if encouraged too far, be extremely prejudicial on service. Everybody knows how difficult it is for two allied armies to work harmoniously, and the same spirit on a smaller scale might be detrimental to the interests of the country and of the army at a critical moment. Not to speak of Austrian or other foreign armies, we have examples enough at home in the break up of Highland levies from the jealousy of clans, and the strong feeling excited when we had German regiments in England. *Esprit de corps* is no doubt a very useful force in its way; but there must be limits to it, or we shall presently have regiments objecting to serve in brigades or divisions. Each one will want to have a division to itself. There are also other facts to be considered. Not a regiment goes on foreign service, according to our present disorganization, without begging some volunteers to complete its strength from other regiments. And when Lord CARDWELL threw difficulties in the way of the exchange of officers from one regiment to another, what a hubbub was set up! So, then, *corps* feeling does not prevent the transfer of officers and men for their own pleasure or advantage, but no one, it seems, must touch them for the good of the service. We do not believe in all this supposed difficulty. The officers of infantry regiments are gentlemen and Englishmen before all, and they would not allow any slight feeling of annoyance to stand between them and their duty to the country, even if it were necessary to give their regiments new numbers, as has been done many times before now. We are sure that Mr. HARDY has only to be firm and all opposition will speedily vanish. If the point be not carried now we shall have thrown three millions and a half away, and the *esprit* of the country under such circumstances will not be agreeable to those whose perversity will have aroused it. But we hope better things. We cannot but believe that the Duke of CAMBRIDGE will even yet give a frank acceptance to measures on which the competent authorities have decided, and which have every claim on his loyal support and co-operation.

RAILWAY ACCIDENTS.

THE accident at Morpeth is of a kind more than usually alarming, not only on account of its fatal results, but because it seems difficult to assign it to any definite cause. The train was behind time, but it does not appear that unpunctuality had anything to do with the disaster. There is, too, a curve on the spot where the accident took place, which is sufficiently sharp to make it the duty of the driver to slacken speed. But all the evidence given before the CORONER concurs in showing that the train was going at a moderate rate of speed. There was nothing wrong with signals or points. The engine which left the track was quite fit for its work; and one after another of the usual causes of accidents may be excluded until we come to the state of the permanent way. An engine does not leave the track without some reason, and therefore the conclusion is inevitable that something was wrong in the permanent way; but what it was that was wrong was so doubtful that skilled witnesses had to resort to guesses or theories in order to make out to their own minds a plausible account of what took place. The matter is still under investigation, as the jury wished fresh evidence to be submitted to their consideration, and some fact may be elicited which will furnish a clue to what is

now wrapped in much, if not in complete, obscurity. Captain TYLER expressed a confident opinion that something was broken or out of place at the point of junction of two rails before the accident took place. The pressure of the engine did not do the mischief; but the mischief was prepared before the engine came up. Whether there were indications of possible mischief which ought to have attracted the attention of the Company's servants is the main point which the jury will have to decide, and it is impossible to anticipate what their decision will be. The evidence may show that such indications existed; but it is instructive to observe that men of knowledge and experience consider an accident possible without any indications of the kind being discernible. Mr. LAWS, a civil engineer of Newcastle, had been invited by the CORONER to inspect the scene of the catastrophe, and was asked what was his theory of the accident. He stated that he had carefully considered all that took place, and that he thought that the accident might not improbably have been caused by the weather. The rain soaking through the soil had lowered the sleeper, and the sleeper had lowered the joint. The engine jumped for want of solid support, and so got off the rails. This may or may not be the true account; but at any rate it is the account given by a professional man of long experience; and obviously if he is right, and human vigilance can be in this way baffled by rain, it is hopeless in such a climate as that of England to dream of complete safety in railway travelling.

On the other hand it may be said that, even if it is conceded to be possible that causes so completely beyond human control as the weather may produce accidents on railways, experience has clearly shown that such cases are extremely rare. The causes of an accident are generally as clear as daylight, and all but a minute fraction of accidents can be clearly traced to the want of proper precautions. The statistics recently published by the Board of Trade show that in 1876 there were 57 collisions between passenger trains, 129 collisions between passenger trains and goods or mineral trains, and 57 collisions between goods trains; and collisions are not only of all kinds of accidents the most fatal, but are more incontestably than any others due to negligence. Preventable accidents are of constant occurrence, and no question can concern the public more nearly than the question how such accidents are to be prevented. Mr. GALT, one of the Commissioners appointed to inquire into the whole subject of railway accidents, has, in what is the most novel and instructive part of the Report, finally dispelled the popular illusion that Railway Companies must for their own sakes do all they can to prevent accidents, because they will have to pay crushing damages if accidents occur. Mr. GALT has shown that the damages which any Company has ever had to pay, even in cases of the most terrible accidents, bear such an infinitesimally small proportion to the gross receipts of the Company that dividends, and consequently the market prices of the shares, are practically not affected at all. It is much cheaper to have accidents than to take more than a certain amount of precautions against them. If then the Companies will not, from motives of financial prudence, do all that theoretically might be done to prevent accidents, can they be made by legislation to adopt precautions which they consider too costly? In a very halting and faltering way the members of the Royal Commission came to the conclusion that legislation to this effect was possible and desirable. The Government has announced that it is not its intention to bring in any measure this Session to give effect to the recommendations of the Commission, and, in a certain degree, there is nothing very surprising in this announcement. The whole subject is full of difficulties, which the labours of the Commission have done scarcely anything to remove. There was no real agreement between them, and although all signed the Report, this was only out of politeness and gentlemanly feeling towards each other, and those who had paid the most attention to the subject reserved for themselves the privilege of expressing their real views in supplementary documents. Mr. T. E. HARRISON, for example, whose professional experience is almost unrivalled, gave himself the amusement of going through the Report item by item, and exposing what seemed to him the transparent absurdity of the recommendations of the Commissioners. A Government certainly could not be expected to adopt recommendations relating to the whole subject of the administration and legal liabilities of Railway Companies without ample time for considering them; but it

may be regretted that an attempt is not to be made to deal with certain urgent and tolerably simple questions, which we have more than once pointed out as ripe for settlement.

The Commissioners tried to face the question whether a line can be drawn between the accidents which legislation can prevent and those which it cannot prevent. They all agreed that there was a very large number of accidents against which the Legislature can enforce no precautions. They started from the principle that the Companies must have the full responsibility of working their lines when once certain preliminary precautions have been adopted. Even if all the recommendations of the Commission were adopted, the public would be exposed to constant risk. For instance, in 1876 there were 880 failures of tires and 397 failures of axles; but the Commissioners all concur in thinking that legislation can do nothing to prevent tires and axles from failing. How tires ought to be constructed is as certain as any proposition in mechanics can be; but one great Company at least persists in using tires fastened in the wrong way, and the Commissioners content themselves with a mild entreaty that Companies will be kind enough to fasten their tires properly. All that the Commissioners think can be done by legislation is to compel Companies to adopt such obvious precautions as the use of the block and interlocking systems, the use of continuous breaks and continuous foot-boards, and the construction of lodges at public crossings. Mr. GALT indeed goes further, and thinks that Companies ought to be compelled to keep their permanent way and rolling-stock in good order; but in this recommendation he stands alone. The Government would, however, have to consider very carefully whether, if resort is had to legislation up to the point to which the Commissioners generally wish to carry it, the protection of the public would not require that legislation should be carried much beyond their proposals. But when legislation has done whatever may be supposed to be its work, who is to be entrusted with the delicate duty of seeing it carried out? With the exception of Mr. HARRISON, all the Commissioners think that the Board of Trade is not to be trusted. It would, in plain language, bully the Companies far too much. It would make requirements that would ruin poor Companies, and would force Companies with a small traffic to take expensive precautions that are only necessary when the traffic is very great. It would, if Mr. GALT's proposals are adopted, condemn rolling-stock which, though shabby, was serviceable, and would have views as to the permanent way too sublime for daily life. The Commission, therefore, recommends that a new tribunal shall be instituted, the province of which shall be to decide between Companies and the Board of Trade. This tribunal would consist of eminent men who really understand railways; and the Board of Trade, which is assumed to know but little about them, would attend in the capacity of a public prosecutor, and take its chance of getting a conviction. No doubt the invention has its merits; for it would greatly conciliate the Companies, and take away all dread of the tyrannical interference of ignorant officials. There is also a certain analogy between the functions thus assigned to the Board of Trade and those which it discharges with regard to the detention of merchant ships. But when it is proposed to carry out the principle of an appeal from a Government office on the immense scale which the supervision of railways would involve, a cautious Government cannot fail to ask itself anxiously how far this mode of arranging things is to be carried. The theory that there ought to be an appeal from Government departments to persons who really understand their business is evidently one of very wide application. There are many people who would very much like to be able to appeal from the decrees of the Local Government Board and the educational edicts of the Privy Council. The traditional maxim to which Parliament has hitherto, with occasional deviations, adhered is that the limits of legislative interference shall be as narrow as possible, but that within those limits the officers of the Crown shall have real executive power. The augmentation of legislative interference, coupled with the institution of tribunals superseding and controlling the action of the officials of the Crown, might be a popular, but it would certainly be a startling, innovation.

M. VICTOR HUGO AND M. LOUIS BLANC.

M. VICTOR HUGO and M. LOUIS BLANC appear occasionally on French platforms, somewhat as Mr. BRIGHT and Mr. COBDEN used to appear a generation ago on English platforms. The difference, however, between the two speakers is very much more marked. Mr. BRIGHT's eloquence rose to a higher pitch than Mr. COBDEN's, but it never soared into that region of the pure ideal in which M. VICTOR HUGO habitually lives. Unfortunately the great French poet mistakes himself, and is anxious to be mistaken by others, for a practical politician. The extraordinary rhapsody of which he delivered himself at the Chateau d'Eau Theatre on Sunday has only made its way into this country through the medium of the *Times*' Correspondent. But even beneath all the disadvantages of a hurried newspaper translation it is possible to recognize the materials of a poem of great force and beauty. The conclusion, in which M. HUGO describes the voyage of Progress, bears about the same relation to politics that the song of the "Bay of Biscay" does; but, with the necessary change in the form, it might be poetry of a high order. The misfortune is that M. HUGO seems to intend it for good common sense. At the first glance the main argument of his speech, that kings desire war and peoples desire peace, seems to be strangely inappropriate to the present condition of affairs in Europe. The English Government has been busy for some weeks past in providing the Emperor of RUSSIA with an excuse for not going to war which he can present to his people with some hope that they will think it sufficient. The Sultan of TURKEY is supposed to be willing to make almost any concessions that the Powers might ask of him, if he were not afraid of being murdered by his subjects for his cowardice in making terms with unbelievers. Here, at all events, are two conspicuous exceptions to M. HUGO's dictum; two cases in which it is kings who wish for peace and peoples who wish for war. It turns out, however, that when M. HUGO talks of the peoples as wanting peace, he puts a sense of his own upon the phrase. The peoples want peace on condition that they first get their own way in everything. It does not appear to strike M. HUGO that upon this condition kings, even kings as he paints them, would want peace too. The two Sovereigns who represent to M. HUGO all that is horrible in contemporary history, the Emperor WILLIAM and NAPOLEON III., would never have wished to fight one another if they could have settled everything to their mutual satisfaction on easier terms. The peoples, according to M. HUGO, desire every disarmament except the disarmament of conscience. By "every disarmament" he means that in religion reason must replace intolerance; that in punishment correction must replace vengeance; that in social matters comfort must replace straitened circumstances; that in international politics arbitration must replace war. When all these triumphs have been achieved, then conscience may disarm. But, so long as any of these ideals remain unrealized, so long as politics include war and judicial force the scaffold, so long as there is no amnesty for the conquered and no justice for the oppressed, conscience must remain armed and oppose incorruptible right to iniquitous law. The meaning of all this seems to be that, until M. HUGO and his friends have abolished every institution they dislike, they intend to keep their weapons and to use them as opportunity offers. M. HUGO's love of peace does not, after all, amount to very much. If he only abandons war when he has reaped the whole harvest that war could possibly yield him, what thank has he? Do not even kings and emperors the same?

A speech of M. HUGO's would not be complete without a passage in glorification of Paris. She appears on this occasion as the capital of the world succouring the capital of France, as the city of light helping the city of labour. This is M. HUGO's mode of describing a collection among the workmen of Paris, or so many of them as came to listen to M. HUGO's eloquence, on behalf of the workmen of Lyons. In his poetical capacity M. HUGO has a perfect right to christen the two chief cities of France by any names he pleases. But when he is speaking in prose, and still more when he is speaking before an audience composed entirely of Paris citizens, it is strange that it does not strike him that the line between poetical prose and prosaic nonsense is very slightly marked. If M. HUGO were speaking in the Senate, we should not

quarrel with him for preaching the merits of the Paris workmen. They have their good points, and they are points which a Conservative Chamber is very likely to lose sight of. But the language in which M. HUGO speaks to them would be more becoming if he were addressing a company of angels—pure ethereal spirits who have never fallen from their first innocence, nor entertained a thought that was inconsistent with the most exalted conceptions of duty. The most impracticable and fickle city in France does not quite deserve to have these praises showered upon it without stint or qualification.

M. LOUIS BLANC spoke in a more measured and rational strain. The subject of his address was the English Poor-law, and his hearers probably regarded their presence in the theatre as the price to be paid for getting good places in which to listen to M. VICTOR HUGO. M. LOUIS BLANC seems to have described English pauperism from the point of view of the "Amateur Casual." He has probably not had many opportunities of studying the later aspects of the question, and he is apparently not at all alive to the importance which the abolition of outdoor relief has of late assumed in English Poor-law discussions. He admits that, if labour could be regulated with mathematical accuracy, able-bodied pauperism would deserve no consideration; but he thinks that a system which treats destitution as a crime is intolerable so long as able-bodied pauperism is produced by accidents, disease, and want of employment. We are not concerned to dispute this reasoning, because the English Poor-law system does not treat destitution as a crime. It treats it rather as a misfortune which may be very easily simulated, and which, if simulated, can only be detected by a discipline sufficiently rigid to make the workhouse an unattractive place for any one who can support himself outside it. It is noticeable that M. LOUIS BLANC, speaking as a Frenchman to Frenchmen, made no reference to the point in which his countrymen are commonly considered to be so immensely superior to the English poor. He drew no comparison between the thrift for which the French are remarkable and the want of thrift which is an almost equally conspicuous characteristic of the corresponding class in this country. He had the good sense to admit that the abolition of poverty is too difficult a problem not to be approached with modesty, prudence, and even distrust; but he said nothing upon the point which he might have been expected to treat with real knowledge and appreciation—the different aspects which that problem presents in France and England. Good laws and institutions may indirectly do a good deal to diminish poverty, but it can only be by increasing the disposition to lay by the fruits of industry. Any change, however beneficial in itself, that stops short of this result, may effect a momentary improvement in the condition of the working class; but it will leave them just as unprotected as ever against the reaction which is sure to set in as soon as the circumstances which have brought about the improvement cease to operate.

THE SELECT COMMITTEE ON FLOODS.

IT is an ill wind that blows good to nobody, and the floods of the past winter have at all events brought with them a Select Committee. Hopes are even held out that, if the Select Committee does not find out all that can usefully be known on the subject, it may be followed by a Royal Commission. On the whole, there is no reason to be discontented with the form which the inquiry is to take in the first instance. Select Committees like to present their Reports by the end of the Session in which they have been appointed; whereas Royal Commissions occasionally seem to forget the flight of time. A well-chosen Lords' Committee is an excellent instrument for getting at facts; and it will be able to command the testimony of as many experts as it may find necessary to examine. What is less satisfactory is the slight reference made in the Duke of RICHMOND's motion—there was rather more about it in his speech—to the question of village water supply. The impression which a subject makes on the public attention bears no relation to its real importance. The suffering caused by a flood is probably not half so great as the suffering caused by the droughts which seem to be a regular part of an English summer, or by the want of wholesome drinking water, which in many districts is felt all the year round. But, to all appearance, if there had been no floods, there would have

been no Select Committee. When an inquiry is to be made into the best means of preventing floods, it is impossible not to give the storage of water a place in it; and as the storage of water is only one among many means of supplying villages with something to drink that is not sewage, there is a chance that the Committee may be drawn on until, by the time that their labours are ended, the inquiry has become very much more comprehensive than the terms of the instruction promise. We should have preferred to see the coequal importance, to say the least, of the question of village water supply formally recognized in the order of appointment. It is better, no doubt, that it should come in incidentally than not at all; but, so long as it has no recognized place in the inquiry, there is always a danger that the Committee may be disinclined to enlarge the scope of their proceedings, and may reject a great deal of evidence which, though it would have been strictly pertinent to the larger investigation, can only come on sufferance into the restricted one. The best thing to do at present, therefore, is to consider on what plea the Committee may be induced to examine witnesses whose information relates to village water supply as well as those whose information is limited to floods.

If the order defining the matters with which the Committee are to deal had made no mention of the authorities into whose constitution and functions they are to inquire, this would be an easier business. As the words stand, however, village water supply seems at first sight to be altogether excluded. The only authorities mentioned are Commissioners of Sewers and Drainage and Navigation Boards, and it cannot be denied that the natural meaning of these terms points to an inquiry limited to the means of disposing of the superabundant water with which rivers are burdened in time of flood. For example, in the Thames Valley the Thames Conservancy will answer to this description; but what has the Thames Conservancy to do with the water supply of villages lying at a distance of many miles from the river-bank? It exists to see that the channel of the Thames is kept free from obstruction, and that the locks and weirs which make navigation possible are in a state of decent repair. Clearly no inquiry into the present constitution of the Conservancy Board can be of much use as regards matters so distinct as a supply of water for domestic use and a supply of water for the purposes of carriage. Nor, supposing that the Committee placed a very liberal construction on their instructions, would it be expedient to treat the Thames Conservancy as a body to be invested with large additional powers in this way. To lay upon them the duty of supplying the Valley of the Thames with water would be to assign them a duty to the discharge of which they would be in no way suited. The supply of water cannot be separated from the supply and regulation of other sanitary needs. The authorities that have the management of the one must have the management of the other. If therefore the Select Committee are to extend their inquiries to the question of water supply, they must go beyond the authorities mentioned in the Duke of Richmond's motion. Whether they shall do so will naturally be decided by their estimate of the importance of the subject, and from this point of view it may be useful to recall the disclosures of the last few years with regard to the drinking water of villages. No doubt if this were suddenly made all that it ought to be, some new causes of ill health would disclose themselves; but it is scarcely too much to say that epidemic diseases as we know them would almost disappear. Whenever there is a more than ordinarily conspicuous outbreak of fever in a village, the Local Government Board sends down a Medical Inspector to investigate the causes of it. The results of these inquiries are annually published by the department, and in almost every case it proves to be the water supply that is in fault. "Sewage pollution" is the phrase that occurs with sickening regularity in these documents. The villagers have gone on drawing their drinking water from sources which may have been pure when the village was a fourth of its present size, but which have long ceased to be pure. It is the only water within their reach, so they have no choice but to drink it; but so long as they do this they are exposed to a certain outbreak of typhoid or cholera if a single example of either disease finds its way into the village, and to the deterioration of health which probably results from a long course of sewage-poisoning even when sewage is not impregnated with any specific epidemic poison. The reports of the Officers of Health to the various

rural authorities amply confirm the reports of the special Medical Inspectors. The more the subject is looked into the worse the facts appear to be.

We submit that this is a state of things which will fully justify the Lords' Committee in giving a very free interpretation to their instructions. It would have been better, of course, if the Government had included the water supply of villages among the objects of the inquiry; but, as they have not done this, the next best thing is for the Committee to make the addition for themselves. They can manage this, if they are so minded, under cover of the words "storage of water." This is expressly named as one of the points which they are to investigate, and the storage of water will be mainly useful as a contribution towards the solution of the problem of water supply. It is true that impounding reservoirs are among the means that have been suggested for regulating the discharge of the flood water through the rivers. But if this were the only reason for making reservoirs, it is very doubtful whether they would ever be made. The expense of storing water in this particular way is very great, and unless the reservoirs were built on an enormous scale they would scarcely exercise an appreciable effect upon a flood. Storage of water, in the natural sense of the words, means storage for the use of a village; and if once this is conceded, it will be idle to examine the merits of competing schemes without considering what other sources of water supply are available. It may turn out that to divert the sewage from the neighbouring watercourses or to dig new wells at a greater distance from the cesspools would provide a sufficiently pure source from which water may be drawn. If, therefore, the Select Committee inquire into the storage of water, their labour may be entirely wasted if they do not inquire at the same time into the means by which the storage may be rendered unnecessary. The Duke of Richmond, in moving the appointment of the Committee, implied that the provision of water for villages was somehow to be included in the investigations of the Committee; but he seemed to regard storage as the only machinery the merits of which it was necessary to consider. It happens that among the districts that have been most conspicuously flooded during the past winter is the country between Brent Knoll and the Bristol Channel, and nowhere are the villages worse supplied with drinking water. But if the Committee were to recommend the storage of water in order to save these villages from drought, they would be ignoring the existence of springs on Brent Knoll which would yield any quantity of pure water if there were only some authority to lay down pipes for its conveyance. Here is a sufficiently pertinent example of the mistake of making the scope of the inquiry too limited. Happily it is not too late for the Government to add words including the water supply of villages among the specific objects of the Committee's investigation, and this would clearly be a better way out of the difficulty than the most ingenious device for bringing in the question by the head and shoulders.

A MODERN "SYMPOSIUM."

THE ingenious editor of the *Nineteenth Century* has hit upon a new form of article which it may perhaps be difficult to keep up to a high standard, but which is certainly interesting as a curious presentment of the very different meanings which may be attached to words, and the different approaches by which men are able to arrive at what, when expressed in very general terms, seems to be pretty nearly an agreement of opinion, although, in fact, it is only a covering for a variety of interpretations. The plan of the "Symposium" is that questions are from time to time to be discussed in turn by a group of contributors, each firing off a brief discourse something after the fashion of the ten-minutes' argument on each side which used to be practised by street-preachers and their opponents, and which was lately revived at the so-called Conference in St. James's Hall, to the dismay and confusion of some naturally long-winded orators. Whether this brief, fragmentary sort of debate is calculated to lead to results either exhaustive or decisive may be doubted; but it will show in a striking way the round of opinion. The subject which has been chosen for the first performance is "The Influence upon Morality of a Decline in Religious Belief." It is, we should think, a very trying one for those who have to exhibit in this manner, and it is hard to imagine what impression is likely to be left on the mind of the average reader on coming to the end of the controversy.

Sir James Stephen, who begins the bout, states the issue which, he thinks, has to be considered—whether morality is dependent on religion, or has a basis of its own in human nature. Sir James himself

holds that both these views are to a certain extent right—that is to say, that the prevalent theology, whatever it may be, of any age or country must have an influence on the moral rule of life; but that, on the other hand, morality has a source of its own quite independent of theology; and from this he draws the practical inference that theology and morality ought to stand to each other in precisely the same relation as facts and legislation, it being at least as unlikely that false theology should produce good morals as that legislation based on a mistaken view of facts should work well in practice. Consequently, in his opinion, the support which an existing creed gives to an existing system of morals is irrelevant to its truth, and the question whether a given system of morals is good or bad cannot be fully determined until after the determination of the question whether the theology on which it rests is true or false. If the theological basis involves a false estimate of the consequences of human actions, then the morality resting on it cannot be good; while, on the other hand, the circumstance that such morality is supported by theology is an argument against and not in favour of the latter. Lord Selborne follows, it need hardly be said, from a very different point of view. He lays down as the result of general observation of mankind that “morality has not flourished amongst either civilized or uncivilized men whose religious belief has been generally lost or utterly debased”; and that, as an historical fact, the place which the principles of love and benevolence, humility, self-abnegation have assumed in the morality of a large part of mankind is specifically due to Christianity. He therefore believes morality in any thorough, genuine sense to be inseparable from religion; and urges that freedom of inquiry, if it led to the rejection of religious belief, must gradually extend itself to the whole circle of morality, “most, if not all, of which is as little capable of demonstrative proof through the evidences of the senses as any of the doctrines of religion.” Hence, those who set aside religion will not voluntarily submit to moral restraints founded upon religion unless such restraints can be placed upon some other intellectual basis sufficiently cogent to themselves to resist the attractions of appetite or self-interest; and he thinks that this is not to be obtained either by the modern notion of duty, or by the principle that a man should pursue his own happiness in this world as the aim of life. The latter would tend to a cold, calculating character, and would establish a low standard of virtue, perhaps only to the extent of checking and imposing limits on tendencies to vice. In fact, he brings it to this—that the mere application of right reason to human conduct cannot be considered a law of nature without including in the idea some kind of moral sense which can only have its root in religious belief. He admits that to a certain extent there is a moral instinct, as there is a religious instinct; but “those principles of thought which explain away the one as having no proper objective cause, and as indicative of no objective truth, may as easily explain away the other also.” Thus, although some men who reject “all dogmatic theology, and even the principles of natural religion,” do nevertheless live up to a high moral standard, experience on the large scale shows that “men who disregard the religious cannot generally be trusted to pay regard to the moral sense.”

The third speaker is Dr. Martineau, whose well-known ethical tenets forecast his view, which may be stated as follows. A sense of duty is inherent in the constitution of our nature, and cannot be escaped till we escape from ourselves. Morals have their own base, and are second to nothing; and theology cannot supply a base for morals that have lost their own. But it does not follow that the moral sense, because indigenous, is therefore self-sufficient. Religion has to come in “as the open blossom of the moral germs implanted within us—the explicit form, developed in thought, of faiths implicitly contained in the sense of responsibility and the foreboding of guilt; its effect, therefore, is to suffuse with a divine light relations and duties which before were simply personal and social.” The practical effect of a decay of the Christian type of religion is assumed to be “that morality would lose, not its base, but its summit, and that the ground and principles of duty would remain.” Christian ethics being true to human life and the expression of right reason. On this ground the form and substance of a moral system would “not be essentially modified by the decline of religious belief.” Yet, although a rule of life might be acknowledged in common over the whole range of social duty by persons simply ethical, and by those who are also religious, the decay of religion would leave the institutes of morality intact, and drain off their inward power; and hence the necessity of religious faith to intensify and sustain the moral nature, inducing the mind to look “upwards to an Infinite Perfection, whose presence it never quits, and thus supplies the true conditions of humility, of aspiration, and of felt equality of moral trust for all men before God.” Mr. Frederic Harrison, who “follows the teaching of Comte,” says that the impression he derives from what he has heard is that it represents the moral characteristics, not of the Christian, but of the religious temper; and that he thinks for the words “Theology” and “Christian” should be substituted “Religion” and “Human”; and further that, “for the intrinsic consciousness and emotional intuitions whereby these are said to prove themselves, we must substitute the reasonable proof of science, philosophy, and positive psychology,” and that, in the end, a purely human base would be accepted for morality, while it would be “transfigured into a true religion.” Morals, he holds, belong to a strictly human world, but “theology places religion in a non-human world, and thus the human system of morals may possibly be disturbed by non-human religion”; whereas human religion

would be “the soul of our morality, the ideal of our imagination, the fulfilment of our aspirations, the lawgiver, in short, of our whole lives.” The lesson which Mr. Harrison draws from this is that morality is independent of theology, and is gradually superseding it as a religion which is non-theological and a fact in human life.

The Dean of St. Paul's, who comes next, reduces the question to a very practical issue, pointing out that, till it is presented in a concrete historical form, nothing can be made of it. Before he can attempt to answer it he must know, at least approximately, what is the morality and what the religion implied. His own belief is that religion, “in the sense of truthfulness, honesty, humanity, purity, self-devotion, kindness, justice, and fellow-feeling,” has, as a matter of fact and history, synchronized in its growth and progress with Christianity; and whatever might be the effect of other influences, “the removal or weakening of such an important factor as Christianity must seriously affect such departments of morals as purity, the relations of strong to weak, respect for human life, and slavery.” The Duke of Argyll confines his remarks almost exclusively to an analysis of Mr. F. Harrison's argument, which he regards as the language of theology, and of nothing else—“language which may be held consistently with a great variety of creeds, but is inseparable from those fundamental conceptions which all creeds involve.” Professor Clifford winds up the debate by arguing that virtue is a habit, not a sentiment, or an *ism*, and that “the spring of virtuous action is the social instinct, which is set to work by the practice of comradeship,” and by protesting against submitting human life to clerical control. This is, of course, substantially the Comtist idea; and if the hierarchy ever got real power in the world, it would, judging from the tone which its leading members adopt in this country, be difficult to conceive a more tyrannical and crushing form of clerical despotism than would then be established.

In reading this debate, what will probably strike most readers is, as the Duke of Argyll remarks, that, considering that the various papers are contributed by men belonging to very different schools of thought, and that they deal with a question very abstract and ill-defined, it is remarkable that so much agreement should emerge on certain fundamental points. The reason of this, however, is obvious on the surface, being simply that the elements of the question are, first, as the Duke justly observes, very abstract and ill-defined; and, next, that it is treated in a broad general way in vague phrases which scarcely touch the essential elements of the controversy. The apparent agreement which is thus produced is only arrived at by the various contributors confining themselves to the general aspect of the subject, and to expressions which have no definite or specific meaning. Oddly enough, Mr. Gladstone was not of the circle; but, if he had been, he would no doubt have given a still more striking proof of the perplexing vagueness and obscurity of language, even when used by men of intellectual power and high culture. It will certainly seem to most people that all the fine talk of the chosen *illuminati* is a mass of words with very little meaning, and that the problem they undertake to solve remains very much where it was, simply because they have dealt with it in too general a way, and without giving plain definitions of the sense in which they use certain words. In fact, the deliberations of the “Symposium” bear a very strong resemblance to those of the diplomatists who have been lately concocting protocols; that is, they consist of empty phrases to which all the parties can agree, because they do not touch any of the points on which the co-signatories would be likely to differ. In one sense, no doubt, the question proposed for discussion may appear to be a very simple one. It is idle to argue whether theological belief has any influence on morality. There can be no doubt that it has exercised such influence in the case of all races and religions. As Sir James Stephen puts it, “the difference between living in a country where the established theory is that existence is an evil, and annihilation the highest good, and living in a country where the established theory is that the earth is the Lord's and the fulness thereof, the round world, and they that dwell in it, has surely a good deal to do with the other differences which distinguish Englishmen from Buddhists.” It may also be said that theological ideas are a universal and permanent element of human nature. Every creature possessing the most primitive capacity of thought has some notion of some mysterious over-ruling power or influence which it is necessary to take into account in regard to life and conduct. It may be a spirit of infinite beneficence, or only a mere bogie of terror, but in one form or other the idea everywhere exists. Everybody has a religion of one kind or another, and even the non-religious people erect their unbelief into a faith to which they adhere as devoutly as the orthodox classes. On the other hand, while the religious sentiment is in this way universal, there is an infinite variety of kinds of doctrine, and, in fact, there are not two persons who can entirely agree with each other in the interpretation of all the dogmas of their faith. They agree about some and differ about others; and even in a civilized society the prevailing ideas are very indistinct and confused. All the same, it is unquestionable that there is a general religious sentiment which operates very powerfully on human minds of every grade, from the highest to the lowest, and which must therefore have a certain effect in framing public morality. It is obvious that a man's morality will, at least tend to take shape in accordance with his theological views, and it is easy to conceive that among the various theological systems there are some which on the whole are beneficial, while others are

calculated to do harm in some respects, and perhaps to do more harm than good.

It will be seen, therefore, that to consider religion only as a general sentiment leads us a very little way; and, as Dean Church said, the question must first be decided what sort of religion and what sort of morality is meant; and it is on this point that the members of the "Symposium," as it seems to us, break down. Sir J. Stephen contents himself with defining theology as "the generally accepted theory of the universe in any country or age," and morality as "the rules of life then and there commonly regarded as binding." Lord Selborne explains that it is no part of his purpose to enter into an examination of any question as to particular doctrines of theology. Dr. Martineau confines his attention "to the Christian type of religion, which has its hold upon our nature from the moral side." Mr. Frederic Harrison merely substitutes one word for another—"Religion" for "Theology," and "Human" for "Christian." "What is new in our scheme," he says, "is merely that we avoid such terms as Infinite, Absolute, Immaterial, and vague negatives altogether, resolutely confining ourselves to the sphere of what can be shown by experience." The Dean of St. Paul's holds that morality has synchronized in its growth and progress with Christianity; and there can be no doubt as to which form of Christianity he prefers. But in his argument he looks at Christianity in general, and does not touch the question as to the comparative influence of different Christian creeds on morality. In fact, the weak point of the whole discussion is that it does not recognize the fact that religion includes an almost infinite variety of types, and that even members of the same religious community are usually much divided in their opinions as to what their formal doctrines actually imply. A general spirit of religion must, of course, be a good thing, and there is no likelihood of sound morality without it. But this is different from the question as to what is the effect of different kinds of religion on public morals; and this is the point of the whole controversy. It may be said that, as a rule, among ordinary people the principles of morality are a more settled thing than theological faith; that morality, being essential to social order and cohesion, has an independent basis apart from the particular theories of theology; but, in the end, it must be evident to every thinking person that religious conviction and a religious bent of mind is indispensable to a high ideal of moral life, and that it operates like the "leaven which a woman took and hid in three measures of meal till the whole was leavened."

DR. SCHLIEMANN ON MYCENÆ.

DR. SCHLIEMANN'S interesting address to the Society of Antiquaries last week left the meaning of the discoveries at Mycenæ in the condition of a fascinating puzzle. He did not bring the actual treasures and relics with him, and the photographs which he exhibited hardly justified, in the opinion of many of his hearers, his own enthusiastic descriptions. As works of art, the breastplates, crowns, and so on seem to be less beautiful and delicate than Dr. Schliemann's letters to the *Times* had led people to imagine. "Splendid" was held to be not exactly the right word for spiral designs of a rather rough-and-ready sort. None of the work came at all near the admirable Phœnician bowl from Præneste which has lately been engraved in the *Gazette Archéologique*. The spirals copied by the artist of the *Illustrated London News* (March 24), for example, show no great subtlety of invention. In short, far from rivaling the skill and beauty of early Etruscan or Phœnician jewelry, it may be questioned whether a closer parallel to the Mycænæan ware might not be found in the artless products of the Ashantees. There is a certain *naïveté* in the barbaric gold of that rather backward people, and especially in their golden masks, which we commend to the notice of Dr. Schliemann.

The Mycænæan jewelry raises the great question of the date of the tombs, a question as to which it is really difficult to make even a guess. Dr. Schliemann would have them almost contemporary with the age of the poet of the *Iliad*. With that eager faith and enthusiasm without which he would never have overcome the difficulties of his task, he wishes to think that "Homer lived in Mycenæ's golden age, and at or near the time of the tragic event by which the inmates of the five sepulchres lost their lives." We need scarcely stop to refute this opinion out of Homer, and to show that he looks on the heroic time as a distant period. No iron was found by Dr. Schliemann at the depth of the pre-historic city, and Homer, with Mr. Gladstone's permission, is very familiar with iron. Moreover, by Dr. Schliemann's own statement, the art of Mycenæ is uninfluenced by Oriental example; whereas in Homer there is constant mention of Phœnician and other Eastern art, which must almost necessarily have had its effect on that of the Achæans. But there really seems to be at present no chance of determining the stage of artistic culture in which the various objects were produced. The gems, for example, were not thought to be all of one period. Some of them are said to be debased indeed, but not, strictly speaking, rude and primitive. They are thought to show signs of the handling of artisans who were in possession of proper tools, but who had lost the traditions of the art and all artistic spirit. These gems would be on a level, if this view is correct, with some of the efforts of modern India. It is difficult to understand how works of this debased sort could be contemporary with the *naïve* barbaric character ascribed to the

gold ornaments, the mere rough sketches of a race feeling its way in the direction of art. Other gems, again, were held to be of much more æsthetic value, but could scarcely be ascribed to the early date to which Dr. Schliemann rightly, as we think, insists on referring the tombs and the gold-work. It is admitted, too, by way of making things even more perplexing, that the famous "cow's head" of silver, with gold horns and traces of gilding, is a work full of spirit and of good execution. The unpleasant suggestion has been hazarded that the "cow's head" is really a bull's head. This breaks the connexion with Io, and the old derivation of Mycenæ from *μυκάμαι*. Against the art shown in the head must be set a much lower estimate of the engravings on the tombstones. The spiral ornamentation on the upper part of the slab is said to be childishly rude, whilst the figures of a man in a chariot and of other men in various attitudes are no less barbaric. Indeed the description of these sepulchral stones inevitably reminds one of Schoolcraft's drawings of the grave-posts of Red Indian chiefs. Matters do not become clearer when we remember that these remains of a very crude and apparently almost savage state of art are found within ruins so massive as to attest the presence of a comparatively powerful and advanced civilization. On the most favourable estimate some of the smaller relics can hardly be classed higher than the work of ancient Peru, where, as it happens, there are ruins of architecture that might be called Cyclopean. It should follow that, whatever may have been the date of the tombs, it was long prior to the time in which Homer was well acquainted with the admirable examples of Oriental art.

In his lecture at Burlington House Dr. Schliemann said less than might have been desired about the very curious concentric circles of stones within and beneath which he found the tombs. The positions of these circles may best be understood by reference to a drawing in the *Illustrated London News*, March 24. Conceive two circles of erect gravestones, the inner distant not quite four feet from the outer. The space between was once, it is thought, bridged over by a flooring of stone, and the whole would then form a circular stone bench. No one can help being reminded of the description of the trial in *Iliad* xviii. 503:—

οἱ δὲ γέροντες
εἶα' ἐπὶ ξυστοῖσι λίθοις, ἱερὸν ἐνὶ κύκλῳ.

It is natural to conjecture that the stone bench at Mycenæ was an agora of the heroic age. Thus, if Dr. Schliemann has done nothing else, he has confirmed the correctness of the local colour of Euripides. Eustathius refers us to the *Orestes*, where Euripides speaks of a peasant as *ἐνὶ γὰρ ἀστὴ καγορᾷ χραιῶν κύκλῳ*. Mr. Paley, in a letter to the *Times*, has noticed that Euripides may have spoken of what he had seen at Mycenæ, and the commentator on the *Iliad*, who thinks that the poet took the idea of the *κύκλος* from Athens, may have been hasty in his criticism. In the *Odyssey*, Nestor sits down on one of the polished stones in front of the house, "and all his sons were gathered about him." It has been suggested that the "sacredness" ascribed to the circle in which the elders sat to give judgment may have been derived from the tombs of the ancestors beneath their feet. But in Homer so many things are sacred or "divine," that little stress can be laid on this idea. Mr. Paley's quotation from Pindar (*Pyth.* v. 95) is more to the point:—

ἀερεθε δὲ πρὸ δωμάτων ἔτεροι λάχοντες αἶδαν
βασιλῆες ἱεροὶ
ἐντι.

("Apart, before their palace, lie other sacred kings, that have their lot with Hades.") But Pindar is here, it must be noticed, distinguishing between Battus's sepulchre "in the forum" of Cyrene, *πρηνόεις ἀγορᾷ ἐπὶ δίχα κείραι θάνατον*, and the sepulchre of later kings in front of the palace. Battus, as the founder of Cyrene, had the more honourable grave; but it would not at all suit Dr. Schliemann to have it thought that the inmates of his tombs within the forum were the founders of Mycenæ. Still it must be satisfactory to him to find that the evidence of ancient poetry explains his discoveries in a rational way. He has a right to throw the burden of proof on his more sceptical critics, and to ask them to decide what the circle of stones may be, if not the "sacred circle" of the agora, and what the graves, if not the graves of the most ancient worthies of Mycenæ. To go beyond that, and insist on Agamemnon, on a given date, and on the contemporary existence of Homer, is to pass into a region of pure conjecture, where one opinion is nearly as good as another. In the meantime there can be little risk in guessing that the age of the tombs is long anterior to the age of Homer and of Greek perfection in epic poetry. Very possibly the incidents of the royal burial may have grown, by lapse of time, into the germ of the legend of Agamemnon. But that possibility would not justify us in identifying the barbaric chief whom Dr. Schliemann unearthed with the Bretwalda of Argos and the Isles whom we read of in Homer. We see by the analogous example of the French cycle of *Chansons de Geste*, how the exploits of his predecessors and of men who followed him, of purely mythical beings and of the characters of later romance, were piled together to add to the honour of Charles. If the history of the tenant of the grave of Mycenæ was the germ of the Achæan epic, it is probable that the legends of his successors and a great deal of myth borrowed from all quarters were combined in the imagination of the poet who told the tale of Troy and of the treason of *Ægisthus*. In the stately unity of the epic a thousand fables and myths

are blended with legend, history, and tradition. The figure of Agamemnon, as we know him, rises from the mould in which the genius of Homer fused all the intellectual wealth of his time. To speak of his tomb at Mycenæ is like speaking of the tomb of Arthur, or that of Zeus which was shown in Crete. He is not there, nor elsewhere, though it is satisfactory enough to know that the agora of his ancient city held the grave of some chief of the ancient world. To modern archæology the thought of a world so distant as that in which Hellas was barbaric seems almost distressing. People do not like to look into the savage origins of a race whose eager spirit swiftly burned away all that was gross and unspiritual in their early culture. They do not even care to be told that before Hellas was Hellas a perhaps alien tribe, Pelasgic or what not, and not gifted with Hellenic delicacy, possessed the rock of Mycenæ. Dr. Schliemann himself evades these ideas by persuading himself that the objects which he has discovered are worthy to represent the early art and the golden world of Greece. In his opinion the gold-work is still work of that beautiful Achæan civilization which the Dorians swept away. In his eagerness to come near Homer he has, we think, forgotten to tell us where he has laid the half-consumed bodies which he unearthed. The question cannot but cause some anxiety. If he is to go on at his present rate, the Greek Assembly will have to pass a Mythological Monarchs Burial Bill. Minyas or Œdipus cannot be allowed to lie loose in a museum.

THE BOAT-RACE.

THE curious sort of madness which for years past has taken possession of men, women, and children in London on the subject of the annual boat-race between Oxford and Cambridge has not shown any symptoms of diminution. Enthusiasm was indeed on this occasion a somewhat cheaper luxury than usual. It is not difficult to find valid excuses for not getting up at five o'clock in the morning; and it is perhaps as pleasant to a person lying comfortably in bed to think of the manifold exertions of two opposing crews rowing on a cold river as it is to one standing on the shore to watch the troubles of those on the great sea *turbantibus æquora ventis*. On the other hand, a certain number of people must have been exposed to bitter disappointment by the unexpected change in the time of the race. To get up at six o'clock on an unpromising morning, congratulating one's self on one's resolution and punctuality, and to find that unkind chance has interfered to make the exercise of these qualities fruitless, cannot be a pleasant experience. There is this, however, to be said in favour of making the race as early as possible, that the more inconvenient the hour is for spectators the less danger will there be of the whole business of the race degenerating into the kind of gigantic fair which it has of late years become. One might have thought that when every London street-boy took to decorating himself with a dark or light blue ribbon in honour of the race, sensible people would have seen that the excitement about it had reached the point of absurdity, and would have done their best to discourage its extravagances. So far from this, the mania has grown steadily worse. People who ought to know better have given themselves up to the prevailing folly with a kind of Bacchic self-abandonment. The question whether nine young men from Cambridge can propel and steer a boat to the end of a course quicker than nine other young men from Oxford has been considered by many as if it were of far more importance than the fate of nations; while many more have made the occasion of its decision the excuse for a kind of daylight debauch. It has been thought necessary to display the colours of one or other University whether their wearer has or has not the slightest interest in either. Cases have been known, indeed, of girls going to the race provided, like Talleyrand on a graver occasion, with a double set of colours, and assuming the dark or light set according to the event, which is a shocking instance of the demoralizing effect of factitious enthusiasm.

The matter has, however, its serious side. Without wishing to say a word in discouragement of the healthy love of outdoor sports, or to adopt to their full extent the theories put forward by Mr. Wilkie Collins in *Man and Wife* as to the dangers of athletic pursuits, we yet must think that there are certain grave objections to the ridiculously exaggerated importance which the Oxford and Cambridge boat-race has assumed. It has been suggested by a philosopher who takes a somewhat cynical view of human affairs that to the successful keeping up of any pursuit of wide interest the constant sacrifice of a certain number of victims is necessary. According to this theory, the science of mathematics is preserved and improved at the cost of the development into Senior Wranglers of men who, having trained themselves to this one end, are never fit for anything else; and in like manner the theory and practice of rowing demands the annual sacrifice of men who ruin themselves by over-training. It would not be difficult to adduce against this proposition examples of men who have been both Senior Wranglers and University oars, and have distinguished themselves in after life; and it is well known that, at Cambridge at least, mathematical men are accustomed to find their relaxation in rowing. The combination, however, of a Senior Wrangler with a University oar is very far from common. A man so constituted as to be able to attain both these distinctions is not likely to have his head turned by the incense of the cheering crowd: but to weaker vessels the foolish

prominence given to the doings of the University crews long before the race is rowed cannot be without its moral dangers, any more than severity of training is without its physical perils to people whose muscular strength is not backed by a perfect constitution. The excitement felt by a man rowing in his college boat who knows as he passes "Grassy" that relations, friends, and strangers are watching the exertions of his companions and himself with interest, may be healthy enough. But the case is very different when, instead of what may be called a private audience, a vast mob is assembled, of which many members derive their interest in the race from the bets which they have depending on its issue. It is not seemly that the greatest interest displayed in the two Universities by the population of London should depend, not upon anything connected with the object for which the Universities were founded, but upon the degradation into a public show of what was originally a perfectly proper and harmless trial of strength and skill. And the matter appears utterly ridiculous when it is reflected that the majority of the people who rush to see the race are absolutely incompetent to appreciate its real interest, and but for the name of the thing might derive just as much pleasure from looking at the tugging match between a number of men and an elephant which was attempted last Saturday at Lillie Bridge. This was intended possibly as a consolation for those people who could not get up in time to see the great event of the day. The elephant, however, seems to have been conscious of the absurdity of his position, and to have refused to make an undignified exhibition of himself. The course of refusing to enter upon a contest is hardly open to the University crews; but by changing the scene of the race something might be done to avoid the evils attendant upon its publicity.

The race itself this year was unusually exciting, and the result may be regarded as satisfactory. While violent partisans of Oxford may console themselves with the thought that but for an accident their University would have won, people on the opposite side are certain that, as a matter of fact, they were not beaten, and may imagine, if they please, that the result was not merely a matter of chance. As a dead heat has never occurred before, it not unnaturally took the judge so much by surprise that he was not prepared at once to give his decision; and the effect of this was that a pleasing uncertainty as to what had really happened prevailed for some time in London. The only people likely to be greatly disappointed by the final decision are the bookmakers, and to them we cannot wish a more deserved fate. It would indeed be an excellent thing if, by a long succession of dead heats, the bookmakers could be wearied of trying to exercise their trade on this event. Such an occurrence, unfortunately, is not eminently probable; and to prevent a number of disreputable characters from making part of a questionable livelihood out of the University boat-race there seems no way but that above suggested of removing the course to quieter waters. It may no doubt be said that, even if the race were rowed in Africa, that would place no check upon the amount of bets that might be made upon it. But practically we fancy that, if there were no convenient occasions for watching and commenting upon the men engaged in it, as if they were racehorses, the betting interest in the event would be much diminished. With more force it might be urged against taking the race away from London that the interest of the majority of the crowd which assembles to witness it is harmless, and that a flock of innocent holiday-makers should not be disappointed because it contains some black sheep. But, as far as we know, the Universities of Cambridge and Oxford were not instituted in order that eighteen young men chosen from each should once a year display their bodily prowess as a source of amusement to a London crowd. In the meanwhile, we are pleased to observe a tendency on the part of the men whom the race really concerns to avoid the disagreeably public character which has lately attached to it. At the dinner after the race this year we learn from one of the papers that representatives of the press were rigidly excluded; a fact which seemed to cause some bitterness to the writer, but at which we most heartily rejoice.

THE BEGINNINGS OF BOHEMIA.

NOTHING tests a man's notions of historical criticism better than to set him at work on a foundation legend. The two such legends to which people seem to cleave most fondly are two of the most impossible. We do not know whether anybody cares to believe in a personal Hellen or a personal Italus, or to hold that the Persians were called from Perseus and the Medes from his son Médos. But we have stood face to face with a man who believed in Brute the Trojan, and we believe that the sect is not confined to him only. Romulus too has many votaries, who seem to cleave to him more fervently as his legend is more and more shown to be impossible. Scholars have shown over and over again that the tale of Romulus is not only not history, but is not even genuine legend or tradition. But the more the scholar proves this, the more the tourist and the local antiquary cleave to their idol. In the Brutus legend it may be that another element comes in. It is not impossible that Trojan Brutus gets mixed up, at least unconsciously, with one or both of the two Roman deliverers of that name. There is, it must be remembered, a sect which places these deliverers not very far apart from one another. The old Roman republic is thought to have been about as long lived as the Roman republic of

our own day. It passes for a short interval of confusion between two periods of lawful rule, the rule of the Tarquins and the rule of the Cæsar. The Brutus who drove out the last Tarquin and the Brutus who slew the first Cæsar are looked on as, if not the same man, yet as men not very far apart from one another, it may be as father and son. It would really not be a much greater leap to identify the founder of Britain with one or both of the republican heroes, and to hold that he is the embodiment, not only of the name of the land, but of one of the characteristics of its people—that Brutus in short, at once founder and tyrannicide, is the great expression of the doctrine that "Britons never shall be slaves."

The believers in Romulus and the believers in Brutus have, we may be sure, never stopped to compare the Romulus story or the Brutus story with any of the kindred stories of which the world is full. Are they, for instance, ready to believe in Trebetas the son of Ninus, who wandered out of Assyria and founded the city of Traveri, Trier, or Trèves, the oldest of European cities, some centuries before Romulus planted his hut on the Palatine? The chances are that they have never heard of Trebetas, and that, if they did hear of him, they would at once scorn his story as a monkish fable. Fable it certainly is, whether the invention of monks, of secular priests, or of laymen; but it has exactly as much to say for itself as the stories of Romulus and Brutus. They are all alike made-up stories; they are made-up stories in a different sense from those genealogies which are doubtless just as fabulous, but which were matters of honest inference. "Saxo Grammaticus" begins his story by telling us that Dan and Angul were brothers. That is to say, he, or those whom he copied, saw that Danes and English were kindred nations, and they thought that they must have taken their names from two brothers. The fabulous genealogy then has a certain value; it shows that the manifest kindred between the two nations had struck people. But Saxo has nothing whatever to tell us about Dan and Angul. Of course they were kings, that we may take for granted; but no acts of theirs are recorded; the detailed legendary stories begin a generation or two later. So Thucydides believed in Hellén and his sons, but he had nothing to say about them. Ion and Doros, like Dan and Angul, were the inferences of men who thought that every people must have been called after the name of a founder. And, though we know most of such names to be fabulous, yet, as historical men, Charles, Lothar, Othman, did give their names to lands and nations, it is possible that the same thing happened in unrecorded ages, and that by some odd chance some names of the kind might really be genuine. We are speaking here of the names of lands and nations, not of those of mere *gentes*; with them the name of the real or imaginary patriarch is of course the rule. In the particular case of Hellén we can see that the name, and therefore the inference, cannot be very early, as it takes a later form of the name. A legend, as opposed to an inference, would have given us some such name as *Hellós* or *Sellós*; still the inference was an honest inference; it was an early effort of mistaken criticism, and we have merely the name of Hellén without any legend about him. As the form of the name Hellén proves the name not to be very early, so it is with the name Romulus; no such name could have been borne by a patriarch of the Ramnes. The name, like the story, was clearly devised after some knowledge of Greek and Greek legends had made its way into Latium, and the wolf story, told of endless other founders, was worked into it with a new set of names. So the Brutus story was invented by some one who had read Roman history; otherwise he would never have hit on such a form as Brutus for the *eponymos* of Britain. He who devised the Trebetas story knew in the like sort the legendary history of Assyria. Now in this last case, most likely every one will see this; in the Brutus case most people would see it; in the Romulus case all comparative scholars see it. Still, in the Romulus case there are many who refuse to see it, because the story is old and beautiful, and surrounded with all manner of familiar and attractive associations. But the three stories really stand on exactly the same ground; they are all of them, not mere attempts at ethnical genealogy, like Angul and Hellén, but such attempts tricked out with romantic details according to the greater or less skill of the deviser, who also worked in such knowledge as he had of history or of what with him passed for history. There is really no difference between the story of Romulus in Livy and the story of Trebetas in the *Gesta Treverorum*, except that the story in Livy is the older and more famous and the better told of the two. Livy and the *Gesta* alike grow into trustworthy history as they get on; neither is trustworthy history at the stage where they deal with Romulus and Trebetas.

Let us turn from Rome, Britain, and Trier, to a fourth part of the world. There is a land commonly known as Bohemia, but which our forefathers knew as *Beme*; and of *Beme* came the gentle adjective *Beamish*, which still, like so many other gentle adjectives, exists as an English surname, pointing out that the first who bore it must have come from the land of Beme. Whether the author of *Alice in Wonderland* had any ethnological notions in his head when he talked about a "beamish boy," we do not presume to guess. The next writer of a small History of England who brings in a blind King of Bohemia without explanation would not do amiss to describe the knights who twined their brides in his, if not as "Beamish boys," yet, in one use of the word *child*, as "Bamish children." The earliest inhabitants of the Beamish land, how they came there, and what they did, stand forth in the early pages of Cosmas, Dean of Prag. He begins his story with the Tower of Babel, at the building of which the human race con-

sisted only of seventy-two men, not counting, it would seem, the women and children. Seventy-two languages thus arose, and the families seem to have gone off in seventy-two directions. More modest however than the Trier writer, the Dean of Prag allows that it was not for many ages that Bohemia or any part of Germany—he seems to reckon Bohemia as part of Germany—was colonized. At last however a large body of wanderers came; they were specially pleased with the land which they were to make Beamish. Their scheidh or alderman—senior he is called—tells them that they might go further and fare worse, or rather that they could not possibly fare better anywhere else. He had promised to bring them to a goodly land, and he had now brought them to the goodliest of all lands. The land was their own; let them stay there and give it a name. Then says one of the company, "Thou our father art called Boemus; what better name can we give to the land than Boemia?" Boemus, delighted that the land should bear his name, kisses the ground for joy, salutes and blesses it. The land thus became Bohemia and its people Bohemians.

We venture to say that the name of the *eponymos* in this case was more unluckily chosen than any of the others. Cosmas does not seem to have known the real name of his own people. Indeed they were not strictly his own people; still Cosmas, if not of native, was at least of kindred race, as his forefathers seem to have come from Poland. A Byzantine writer, a generation or two later, John Kinnamos, knew the real names of the Slavonic nations, and spoke of Bohemians and Poles as Τῆχοι and Λέχοι. In some Polish legends Lech—if that spelling will do—does appear as an *eponymos*; and it showed some lack of ingenuity that Cosmas, or rather the earlier writers from whom he got his stories, did not hit upon Czech as their own patriarch. No more unlucky name than Boemus could have been lighted on. It is worse than Romulus, Brutus, or Trebetas. For one is at least tempted to accept the doctrine that the name which, after a hundred different spellings, has settled down into *Böhmen* and *Bohemia* has something to do with the earlier Boii and their *heim*, *ham*, or *home*. But, without committing ourselves to etymologies which may be dangerous, at all events Boemus was not the native name of the people. It is as if the Hellenic *eponymos* had been, not Hellén, but Græcus. Boemus however is his name in the story, and from him Bohemia takes its name. We then get a picture of the earliest Bohemian society. The immediate followers of Boemus were men of wonderful simplicity, mercy, moderation, and sobriety; yet some of their ways seem to have been a trifle Bohemian in another sense. They did not know the gifts of Ceres or of Bacchus. They lived on acorns and water, or at most on the flesh of wild beasts, to obtain which, and for no other purpose, they used arrows. Fields and woods were common, and they even carried this primitive socialism into other departments which Cosmas describes somewhat more glowingly than might seem becoming in a dean, and withal, as Cosmas was, a married dean. He likens them however to monks in this, that no man called anything *meum*, but always *nostrum*. At last, like other people, the Boemi began to degenerate. The institution of property arose. There were rich men and poor; men began to do harm to one another; and rulers and judges were needed to settle their differences. At length there arose a certain Crocco, who reminds one of the *Διόλεκς* of Herodotus. His wisdom and justice were so great that people came to him from all parts to settle their disputes. A town bore his name, Krakow, which must not be confounded with the ancient capital of Poland. He left no son, but he had three daughters of wisdom so great that no son could have surpassed them. One, the eldest, was Kazi, a second Médea for her knowledge of herbs and all medicine. The name of the second is written in many ways, but the text of Pertz gives her Teteka. She built a town called Tethin, and misapplied her wisdom by leading the Beamish folk into all kinds of idolatry. This is the first mention that we have had of their religious creed. She taught them to worship the Oræds, the Dryads, the Hamadryads, and moreover trees and stones and idols of all kinds. But the youngest and wisest of the sisters was called Lubossa, and founded the city of Lubossin. She too was something of a witch, a "phitonissa"—*pythonissa*, and foretold future events. All people came to her for judgment; but at last one man chose to be offended. He did not like the posture in which the lady ("domina") gave judgment. The description is certainly a little odd:—"Illa interim, ut est lasciva mollior mulierum quando non habet quem timeat virum, cubito subnixâ, ceu puerum enixa, alte in pictis stratis mollior accubabat." Lubossa, in short, seems to have literally held a bed of justice. She heard and decided the cause; but he against whom it was decided waxed angry. The Beamish folk are the only people in the world who are ruled by women, by women whose hair is long, but whose sense is short. Lubossa agrees. She says that, if they will only choose her a husband, she will marry him and he shall be their lord. The three sisters, the three Eumenides as they are called, lay their heads together. They call an assembly of the people, in which Lubossa makes a speech borrowed from the prophet Samuel, and sets forth the evil of having, not indeed a king, for the word *Rex* is avoided, but a duke. If however they will have a duke, she tells them whom to choose. He is an admirable man of the name of Premizl, who ploughs with two oxen, one white before and the other white behind. He shall be their duke and her husband. Messengers are sent, who find the worthy husbandman ploughing with this remarkable pair of oxen. They address him twice

—for, in rustic fashion, he does not hear the first time—in hexameter verse, in the second couplet giving him the title of duke. In this story we cannot help seeing the counterpart of one legend of our own Ise, or rather two legends of him rolled together. Ise is raised to the throne by marriage; he is a husbandman found ploughing at Somerton; Premizil is both. Wonders follow the salutation of the husbandman as duke; among other things, his oxen vanish for ever. He becomes duke and marries Lubossa; they reign together and found Prag as their capital. In their days the Beamish maidens waxed valiant like the Amazons, and built them a town and fortrees of their own. The youths presently did the like in their neighbourhood. War follows, then peace, and a banquet at which, after the manner of the first Ramnes and the tribe of Benjamin, every man catches his wife, and so, after the death of Lubossa, the Beamish women became subject to their husbands. Presently comes a barren genealogy of several generations, in which one reign only is dignified with a legend. This dry list of names suddenly lands us among quite well-known people; we find ourselves with Duke Borzevoy—his spellings are various—who is baptized by Methodius, according to our author, though his chronology is not quite exact, in the days of the Emperor Arnulf and of Swatopluk, King of Moravia.

We beg leave to commend this story to the believers in Romulus. It is neither so pretty nor so old nor so famous; being comparatively modern, we can test it better and see whence its parts come; but in point of historic credibility the two are exactly the same. Both are made-up stories, and so differ from real tradition. Real tradition, the scraps of names and customs preserved to us in all manner of odd corners in the Roman writers, help us not a little in making out the early history of "the great group of village communities by the Tiber"; but the mere romance of Romulus goes for no more than the romance of Boemus and Premizil. The wolf-nourished king and the peasant king with his oxen are characters which we meet with all over the world; the one is no more special to Rome than the other is special to Bohemia. The legend of Romulus is simply one among many of the legends of the origin of Rome, which happened to become more famous and to be better told than the others. In the eyes of historical criticism, Romulus, Brutus, Trebetas, and Boemus all pass away as shadows together.

ANOTHER SOUTH KENSINGTON BUBBLE.

IT would seem that, owing to some mysterious agency or influence, the newfangled district of South Kensington still affords tempting ground for the operations of a certain clique of audacious speculators. It can hardly be supposed that the present financial condition of the institutions with which that aspiring neighbourhood is already identified is such as to encourage further experiments in the same direction. The other day, for instance, there was a doleful Report from Dr. Lyon Playfair, the Chairman of the body which is supposed to be responsible for the Royal Albert Hall. It came out that the corporation has been reduced to the painful necessity of imposing further exactions on the unfortunate seatholders, who had already, under peculiar pressure of an insidious kind, been heavily mulcted in the price of accommodation which most of them did not want, and have seldom found it worth while to take advantage of. It appears that the seat-holders are now liable to be rated at 2*l.* additional for every seat beyond the original fancy price which they paid, in order to provide for the maintenance of the Hall, which otherwise would probably be exposed to the elements. There is, as Dr. Playfair stated, "an arrear of necessary repairs and alterations," and no funds; "if the estimates are now large, it must be remembered that the Hall was very large, and was, as a building, unexampled in any part of the country." Another feature, perhaps, might have been mentioned; and that is, that the speculation is unable to keep its head above water without levying black-mail on regular subscribers, simply because it cannot find a paying audience yielding sufficient receipts to maintain the place in a decent condition. It appears also that Captain Shaw and the Insurance Offices have struck against the dangerously inflammable character of the building. A seatholder at the recent meeting tried to console himself and other victims for the imminent probability of a series of arbitrary demands for still further increased contributions as the position of the Company becomes more desperate, by the reflection that, "when the management of an institution like the Albert Hall devolved upon a great many people, it generally became unsuccessful." It may be suggested that this is the natural and usual fate of undertakings which are started on empty pretences and with a flourish of imposing names, but which have nothing to offer to the public but what can be procured of better quality and more convenient access elsewhere. It is said to think that the great temple which was to be the crowning centre of a ring of institutions for the promotion of all the arts and all the sciences should thus be exposed to a sudden collapse; but it is only what was to be expected from its antecedents and management. Then, again, there is the kindred and equally broken-down concern close by—the Horticultural Gardens, as they are called, though they do nothing for horticulture, and are not even gardens in any proper sense. It would indeed be difficult to imagine a more complete picture of ruin and desolation than the enclosure presents at the present time; and the flower and fruit shows which are advertised as such grand affairs consist only of common gardeners' produce in

the way of flowers, and of a few dishes of withered pears and crabby apples apparently borrowed from some stall outside. Yet this decayed and bankrupt speculation was also opened under the brightest expectations and most distinguished patronage as a means of regenerating the human race by uniting, as the programme set forth, "the science and art of gardening to the sister arts of architecture, sculpture, and painting," in the midst of a classical grove. Unfortunately all these fine promises have sunk into the dismal reality of a shabby flirting and playing ground, enlivened by the clash of brass band and refreshment counters, the latter being the chief pecuniary resource of the proprietors.

In the face of these melancholy precedents it certainly seems to require a rare sort of courage for any one to come forward with another project of the kind, under the cover of names which have already been brought in this way into most undesirable associations. Yet we learn from a bundle of circulars which has been forwarded to us that "some years ago Mr. Wills, of South Kensington, conceived the idea of covering the late Prince Consort's National Memorial in Kensington Gardens with glass, and, in connexion with it (*sic*), a series of gardens in which to represent the vegetation of each quarter of the globe." It may be admitted that, if this scheme is carried out, it will at least represent the verdancy of the people who waste their money on such an enterprise. As far as the wording of the circulars goes, it would seem that the Memorial is to be covered over, not only with glass, but with gardens; but further on it becomes evident that this is a slip of grammar. What is proposed is to "erect a commodious glass structure, in five main divisions, the central division to cover the whole of the Memorial, and the other four divisions to be devoted to the growth of plants, trees, &c."—"&c.," it will be observed, opens up a wide vista, which perhaps includes a menagerie and aquarium, if not croquet and a rink—"which inhabit the four quarters of the globe." The "examples of the vegetation of Europe, for instance, are to be arranged in a garden by itself, adjoining the group of sculpture representing the products of that part of the globe, and a similar arrangement is to be made in respect to the remaining groups of statuary." There is also a memorial to the Queen, setting forth that, "if this proposal could be carried out, it would appropriately honour the memory of that great mind whose aim it was to foster the Arts and Sciences, for the benefit, not only of the English nation, but of the whole of the dwellers on the face of the globe." Other reasons why it is thought necessary to carry out this scheme are stated to be that "the magnificent memorial erected to the memory of the great and good Prince Consort by your Majesty's grateful subjects is much too beautiful and costly to be exposed without protection to the injurious influences of the vitiated atmosphere of London," and that "a suitable covering is absolutely necessary, not only to prevent a speedy disfigurement through atmospheric influences of the nation's memorial, but also to enable the admiring thousands who so much appreciate the virtues of the late Prince Consort to enjoy in all weathers an inspection of the beautiful work of art raised to his memory." From another document we learn that the proposed structure is designed to be composed of iron, copper, and glass, and to be octagonal in form, with projections on four alternate faces of the octagon; the diameter is given as 200 feet, the height from the ground to the springing of the dome 145 feet, and the extreme height from the ground to the top of the figure surmounting the lantern on the dome as 340 feet. Clusters of columns forming the piers at the intersecting angles of the octagon are to be carried up in stages to the springing of the dome, terminating in gabled pinnacles and open traceried spires. East and west of the central structure, and connected therewith by corridors, it is proposed to have gardens containing trees and plants "representing the vegetable kingdom of the four quarters of the globe."

This plan, and the reasons given for carrying it out, suggest several remarks. In the first place, the Memorial in its present shape was the result of very careful consideration at the time when it was first taken in hand; and it was expressly intended to be an open-air monument. It must be presumed, therefore, that the question how it would be affected by exposure to the weather would be thoroughly taken into account; and that precautions would be devised in order to prevent any mischief. It would be interesting to know whether the construction of the Memorial has failed in this respect, and there is really any ground for the predicted "speedy disfigurement through atmospheric influences of the nation's memorial." As to the style of the structure, there is no doubt much difference of opinion, as would have equally been the case in whatever way it had been built. The golden figure is, no doubt, a mistake, and there is also great chromatic confusion in the combination of the rainbow tints of the mosaic work, the gilded statue, already a little tarnished, especially on the top of the head, and the white marble groups round the base. On the whole, the Memorial appears to be in a very good state of preservation; and the toning down of some of its more tawdry features is pleasing to good taste. On the other hand, it is on account of its fine proportions and stately elevation that the monument has its chief claim to public admiration; and it is obvious that this aspect of it would be lost if it were to be shut up in an ugly glass case, so that it could only be seen in snatches. As it is, what makes the character of the Memorial its prominent situation and the way in which it stands out boldly and can be seen from all sides, even at a distance. Another thing is that a conservatory cannot be an ornamental contrivance under any circumstances;

and, as the unhappy experience of the Crystal Palace has proved, it is an extremely troublesome and costly fabric to keep in repair. In an exposed position such as that of Kensington Gardens, a huge, towering glass box 340 feet high would, we should imagine, be very much blown about, and would require continual repairs; and it may be taken as certain that it would be hideously unsightly, and would destroy the whole spirit and effect of the Memorial as it was designed and has hitherto existed. As for the supposed necessity of sheltering visitors from the elements, it can only be meant either as an insult to the English weather, or an assumption that our people are all of a consumptive tendency. We might as well have a glass roof and sides for Richmond Hill. There is another question which must occur to every one, and that is how the funds for this project are to be provided, how it is to be maintained, and who is to have the management of it. The monument has already absorbed an enormous sum, and it is doubtful how far voluntary subscriptions could now be raised to an amount sufficient for the new scheme, while there would also require to be a permanent fund for repairs and attendants. As it is, a policeman is enough to keep order in the open air; but, if there are to be entrances and corridors and separate gardens, the whole condition of things will be changed, and a special staff of attendants will be required. As for the future charge of the structure, it could hardly, being a piece of national property situated in a public park, be placed in private hands; and the sort of way in which Rotten Row and other arrangements in the Park have lately been managed does not encourage much confidence in their capacity to discharge the duty.

On the whole, then, the objections to this proposal would appear to be irresistible. It would spoil a striking monument with which people have become familiarized, and, as far as we know, are, except as to some details, fairly satisfied; and would involve all sorts of difficulties. One of these would be the gardening part of the business, which would hardly be in the way of the ordinary gardening staff, and would perhaps be given to some jobbing contractor, whom it might not be easy to keep in order. Thus there would be a great derangement and additional outlay for no satisfactory purpose. If it is desirable that people should study the vegetation of the world, they can do it very well at Kew or in Regent's Park. There is, however, another reason why we trust that this preposterous scheme will fail—a reason which goes beyond the architectural part of the question, and relates to the manner in which the scheme is put before the public. We have frequently felt bound to express our dislike to the practice of investing in Royalty for private purposes, either commercial or with a view to attain an advertising notoriety. We are sorry to think that the memory of the Prince Consort has already come to be in certain quarters a stock article of trade; and there can be no doubt that the sickening toadyism and barefaced jobbery with which it has been associated has tended rather to impair than to increase the respect with which it is generally cherished. There has already been more than enough of interested or idle adulation, and the memorial which is most likely to raise the Prince's character in general esteem and to confirm his claim to the affectionate remembrance of the country will be found in the account of his life which is now being published at the instance and under the supervision of the highest authority. We must hope, therefore, that this impudent attempt to open up a new avenue for the sort of scandals which have already occurred in connexion with other South Kensington institutions, got up on similar pretexts, will be dropped without delay.

PEW AND PULPIT.

THE City Temple appears to aspire to the position of a kind of Nonconformist cathedral, though certainly, as regards outward form, if it reminds us of a cathedral, it reminds us by contrast only. Its beauty, as has been said of a pug-dog, consists in its ugliness. But its managers are evidently anxious to claim for it the functions of a mother-church, not indeed of a diocese—for are not dioceses a prelatial abomination?—but of English Nonconformity generally, and more especially of that peculiarly "apostolical" organization represented by Congregationalism, which Dr. Parker regrets that all Englishmen are not yet sufficiently educated to appreciate. We have already seen that a new experiment in canonization is being tried, though with somewhat indifferent success, at the City Temple. In discussing the relations of the pew and the pulpit its conductors ought to be more at home. For "the ordinance of preaching" is the chief, if not the only, ordinance for which Dissenters usually entertain any very high regard. It was, if we are not mistaken, the special indictment of the early Independents—the body to which Dr. Parker belongs—against the prelates and priests of the English Church that they were "dumb dogs that could not bark"; and their own special claim to supersede the Church was based on their superior, if not unique, capacity for preaching the Gospel. They should be able therefore now, after two centuries' experience, to show more familiarity with the due relations of pew and pulpit, or in other words, with the art of preaching. If "sermons from sticks" are so common an inflection in the Establishment, its more "apostolical" censors should know how to beat the drum ecclesiastic to better purpose. We looked therefore with some curiosity to see what light might be thrown on the subject by these "Conferences," two of which have already been held under Dr. Parker's presidency in the

Temple. It is fair however to say that the attendance was by no means confined to members of his own sect. As he expressed it on the first occasion, "there is no denominationalism in our meeting." And he has further managed on both occasions to secure the services of a distinguished M.P. as representing "the pew" in the discussion. At the first Conference the principal address was delivered by Mr. Cowper Temple, at the second by Mr. Gladstone. For it must be remembered that "the lay element" was here regarded as an essential, if not rather the most essential, element in the proceedings. The professed object of the meetings was "to invite the pew to confer with the pulpit," or in other words to hear what the flock thought of their pastors and preachers. And Dr. Parker accordingly in his opening speech defined the practical aim of the Conference to be to ascertain what the pew expects from the pulpit, and how far its expectations are reasonable and legitimate. One remarkable admission he added, and one very sensible suggestion, which last was echoed by some of the subsequent speakers. His admission was that a preacher who "has not the support of a complete and most impressive liturgical service" is in danger of either striving after unhealthy effects or sinking into monotony, and that hence "the demands made upon Congregational ministers are often quite unreasonable." Whether any direct reference to the Anglican liturgy was intended we cannot say, but at all events the pointed recognition of the high value of a liturgical service, coming from such a quarter, is worth noting. Dr. Parker's suggestion was that "the pew should demand a great variety of preachers" rather than expect to find every diversity of gift and function—expositor, exhorter, evangelist—united in the same man; and he might have illustrated this division of labour, though he did not, from the practice of the Church of Rome.

The appeal to the expectations of the pew was promptly responded to by Mr. Smithies, editor of the *British Workman*, though we do not know that he brought any very important contribution to the inquiry. He considered that the pew had a right to expect from the pulpit "more fire" and "more faithfulness" than it had at present, and insisted, in this last connexion, on the need of constant preaching on the duty of restitution. He also thought "illustrative preaching," after the style of the late Billy Dawson, important. Mr. Deputy Fry was more grandiloquent, but certainly not more practical. His great demand was for "emphatically Bible teaching"; on which it is obvious to remark that there are unfortunately great differences of opinion as to what Bible teaching is, and if our range of view be extended over the whole area of English Nonconformity, with its one hundred and fifty or so of sects, the difference becomes perfectly bewildering. And Mr. Fry did not simplify matters by adding that, inasmuch as the youth of the present day was sceptically disposed, this Bible teaching must be "systematic," which makes it the more impossible to shirk the previous question as to the precise nature of true Bible teaching. Nor does the further admonition that preaching ought to be "suggestive" seem very helpful. There is probably no preacher, good or bad, who is at all in earnest, who is not convinced that his teaching is emphatically Biblical, and there are very few so careless or so diffident as not to hope that it is suggestive.

The great speech of the day, however, was delivered by Mr. Cowper Temple, who modestly began by likening himself to Balaam's ass in the presence of the prophets. He was quite right, we believe, in his opening disclaimer of the not uncommon notion that in these days of a copious and multifarious literature the pulpit has lost its usefulness and its power. Experience certainly serves to show that the sermons of a really earnest and able preacher were never more thronged than now. Mr. Cowper Temple's detailed suggestions were, as might be expected, of a practical and intelligible kind, though we are not sure that some of his remarks on the most effective method of warning a congregation against infidelity may not be open to criticism. "The phenomenon of what is called conversion," treated in a quasi-scientific way, hardly strikes one as particularly suitable for the pulpit. Mr. Temple was on safer ground when he insisted on the importance of preachers holding up to churchgoers "a mirror" wherein they might compare their own daily life and conduct with that of those who do not go to church, and we are afraid he was not far wrong in singling out censoriousness as a fault to which religious people are specially addicted. Still more to the point was his suggestion that preachers should not confine themselves to vague generalities, but condescend to particulars, such as the right employment of money, time, and influence; and the tribute he paid to the plainspoken and very successful teachings of a well-known "rector in Belgravia" was, we believe, fully merited. It is quite true that the "beautiful, elaborate, systematic discourses" which were admired by our grandfathers as alone consistent with the dignity of the pulpit have lost their flavour, and that the preaching which is now really most prized, as well as most beneficial, is that which is direct and instructive, and comes home to the conscience rather than titillates the ear. Not that we can at all profess to agree with Mr. Temple's closing panegyric on Moody's preaching, which was commonplace, monotonous, and unsuggestive—if such a word may be allowed—in an almost unexampled degree. But we fully concur in his approval of the statement which that eccentric evangelist is reported to have made on the first night of his appearance in London, that "there are hundreds of men in this town who can preach better sermons than I can." We greatly doubt if there are many hundreds of men, either "in this town" or out of it, who could preach worse.

At the second Conference the place of honour was occupied by Mr. Gladstone, whose literary and oratorical versatility seems to be almost inexhaustible, and who, as was natural, made an eloquent and interesting address with many practical suggestions. Like Mr. Cowper Temple, he thought that the frequent complaints of ineffective preaching were to be attributed in some measure to the fault of the hearers, who are too apt to lack that "healthy appetite" by which alone the pew can relish the food provided by the pulpit. And as Mr. Temple denied the alleged incompatibility between the preacher's office and the wants of a literary age, Mr. Gladstone contested the cognate notion that the advance of science must put an end to preaching, though he admitted that the alleged antagonism was partly due to "factitious modes of representing Divine truth" on the part of Christian teachers and believers. His main subject however was the proper preparation of the preacher, and here he quoted an observation made to him many years ago by Dr. Döllinger that, if the Church of England was to become truly national, the clergy must abandon the practice of delivering written sermons. Certainly it is curious enough that a custom which prevails, so far as we are aware, in no other communion Catholic or Protestant, and in no country but England, should have become till within comparatively recent years so completely a fixed institution in the English Church. The Evangelicals were the first to innovate on the established usage, and the so-called Ritualists, wiser in this than their early Tractarian progenitors, have not been ashamed to follow so encouraging an example. Mr. Gladstone very justly exposed the popular fallacy of supposing that extempore preaching means unprepared preaching, whereas on the contrary to preach extempore "without knowledge, study, thought, and cultivation," not to speak of higher qualifications, is to court inevitable failure. At the same time all really effective preaching necessarily, and rightly, depends in some degree on the personal peculiarities of the preacher. This point Mr. Gladstone illustrated by reference to the distinctive characteristics of two very remarkable but very diverse preachers whom he had himself formerly heard, Dr. Newman and the late Dr. Chalmers, and a great orator in a different arena, the late Mr. Sheil. A great orator he was generally held to be, though Mr. Gladstone's description of his voice and manner suggests that the *mens divini* must have had more to do with the secret of his eloquence than the *os magna sonaturum*. His "vivid imagination and enormous power of language" had at least to contend with no ordinary physical difficulties. "If you will consider a tin kettle battered about from place to place, producing a succession of sounds as it knocked first against one side and then against the other, that is really one of the nearest approximations I can make to my remembrance of Mr. Sheil's voice." And yet that voice was so completely a part of the man that nobody who heard him would have wished it changed. Mr. Gladstone added what preachers and not least preachers of great natural eloquence would do wisely to bear in mind—that with all this wildness of manner and impetuous flow of words, Mr. Sheil very carefully prepared the substance, if not even the form, of his speeches beforehand. One final observation we may subjoin, which seems naturally to arise out of what Mr. Gladstone said, though he is not reported to have expressly drawn the inference himself. Instruction and practice in preaching form, if we are not mistaken, a regular part of the course of ministerial training both in Roman Catholic and Nonconformist colleges. Why should the preparation for what all parties, High and Low, are agreed in regarding as so important, and often so inadequately discharged, a duty of the ministerial office, be left to chance or individual caprice in the Church of England? It is no reply to say that orators cannot be manufactured to order. *Poeta nascitur, non fit*, yet poets owe much to the training, whether external or self-imposed, which has made them severally what they are. Moreover not all preachers, nor indeed most preachers, can under any system or in any Church be great orators. But all who have any genuine vocation for the responsible office they have undertaken, may acquire the power of so preaching as both to interest and to benefit their hearers.

ENGLISHMEN IN THE COLONIES.

WE learn by telegram from Melbourne that a united Australian team has beaten the travelling English Eleven. We may presume that the odds of numbers were in favour of the colonists, and probably the amalgamated winners from the South Australian and Victoria Clubs mustered nineteen or one-and-twenty. All the same, this cricketing incident is a striking proof of the strength of the inborn tastes of Englishmen, who will foster the sports and habits of their country in climates which are apparently the most uncongenial, and amidst surroundings which are almost ludicrously incongruous. Take cricket as an example. Even in England we can only play the game through certain months of the year; but at least through a long so-called summer, beginning in the bleak spring and ending in the chilly autumn, the matches and the practice for them can go briskly forward. The game in its physical conditions and accessories is essentially English. No country in the world can show such turf as this foggy and rainy island at which our French neighbours profess to shudder. Few countries boast richer foliage, and if our oaks and our beeches cannot vie in their proportions with the giant trees of the Californian seaboard, at least they offer as dense a shade for the marking and refreshment tents when the matches are going forward. And the village green is as much an English institution as the game of

cricket itself. We are all familiar with those picturesque semi-sequestered spots which are to the humblest members of our rural democracy all that the neighbouring park with its venerable timber is to the family of the nobleman or wealthy squire. The turf is thick and short and crisp, though the soil may crack and the surface be charred in exceptionally dry seasons. It is all the better for the nibbling of the sheep; and the commoners' geese that enjoy the run of it, although they are always digging with their bills, do it no perceptible harm. A little judicious watering and rolling brings it into very fair condition for bowling. Then of a balmy summer evening the inmates of cottages that may possibly be overcrowded love to loiter in the desultory assemblage and look on at the game. The genial thirst that comes of honest exercise may provoke an occasional visit to the bar of the village public-house, where the sign is creaking in its rusty irons from the pole opposite the door. But there is no temptation to linger in the stuffy bar, and no inducement to drink oneself stupid. The young squire and his brothers, who are fresh from the playing fields at the universities or the public schools, shirk the late dinner at the hall to come down and join in the rustic game; and thus we have an immense cricketing population in the country which contributes its *élite* to the crack Elevens. But when the home-bred Englishman emigrates to Australasia, or when he is ordered away with his regiment to some station in the Mediterranean or elsewhere, he receives new lights as to the physical geography of the world, and awakens to novel conditions of existence. In place of promoting circulation by exercise, it becomes his engrossing object to keep himself cool. Yet he does not take kindly to the siesta of the Southern races, though he finds it hard sometimes to shake off the somnolence that will strive for the mastery at unseasonable hours. If he renounces exercise, he finds himself ageing and stiffening prematurely, or at all events tending to corpulence and an unaccustomed shortness in the wind. So more than ever there comes a craving for the sports to which he has been addicted since the days of his boyhood. Yet, when first he decided to resume his cricket, he found that his troubles were only beginning. Everything must be done duly and in order; and the swift bowling which is perilous enough even at Lord's and the Oval becomes positively terrific on a sun-baked soil. Standing up to swift practice in such critical circumstances is sufficient to overtax the resolution of the pluckiest; and then the remorseless glare of the fiery sun makes the game impossible except late and early. You have to resort to every sort of device of artificial watering; and, in spite of that and the most indefatigable rolling, you find you have been working upon most indomitable matter. The mere physical exertion is indefinitely increased by relaxation in the semi-tropical temperature, and nothing short of irrepressible activity and the most inveterately rooted instinct for sport can encourage you to persevere in the task of acclimatization. Therefore, we repeat, such a victory as has been achieved by the Australian colonists should be eminently gratifying to our national pride; and we hail such a defeat of our English representatives more gladly than an unbroken succession of victories. For it is the spirit that won the Melbourne cricket match which first subjugated British India and held it subsequently against the mutineers. It is this art of making English homes and keeping up English habits wherever men of the English race have settled, that is the best assurance of our holding our own over all the world in times of commotion.

As it is with cricket, so it is with other sports. Turf and a tolerably temperate atmosphere would seem to be as indispensable to racing as to bowling and batting. But as Englishmen will go in for gallops instead of taking their exercise in easy rocking-chairs or being borne in litters, or palanquins, or hammocks, so, wherever they ride, they will race. They cannot run down to Epsom or Ascot in the season, or attend the "Grand Military" or the "Grand National." But they have been spending probably more than they can well afford on horse-flesh, buying Arabs and Barbs or high-mettled half-breds. The conversation that is so apt to flag at the monotonous mess dinner turns naturally on the merits of their respective mounts. Private matches are but an unsatisfactory way of settling the points in dispute, so they constitute themselves stewards, and get up race meetings, in which their civilian countrymen eagerly join, and the Governor or the Commandant of the place is bound to subscribe liberally. At Gibraltar and at Malta, even at Hong Kong and the greater Indian stations, there are local meetings got up every year which absorb the interest of everybody, as they overpower all other excitements. The modern military representatives of the old orders of chivalry may win fame at these gatherings in the eyes of beauty, not to speak of winning money as well, which is generally an object of some importance. And there is an unusual abundance of amateur jockeys who can show a fair hunting seat, picked up in pig-sticking and otherwise. Notwithstanding a generous habit of living, there is little difficulty in training down welter weights in a climate where the difficulty is not to perspire; and the performances on the course under the circumstances are generally highly creditable. We used to grumble at the clouds of dust on the Derby Day, in times when it was the fashion to go down by road. But what was that Surrey dust to the whirlwinds of penetrating powder on an Indian road, when they are put in motion by a line of motley vehicles setting from the cantonments in the direction of the racecourse? The dangers to the riders are a more serious matter. Do what they will to keep the course in order, it is no joke coming a cropper on that hard-baked ground, and he is fortunate who has learned to fall lightly when contusions and broken collar-bones are the natural order of the day. Hunting is made impossible in most of our dependencies by the

absence of foxes, though substitutes are found which materially increase the percentage of danger referred to in the time-honoured saying of Mr. Jorrocks. The man who can artistically handle a stock-whip among herds of wild cattle in the Australian bush may be trusted to keep his seat almost anywhere. In a rush for first spear among the rocky nullahs of the Indian plains you may be said to carry your life in your hand; and even the riding to hounds, where a parody of fox-hunting can be accomplished, has risks unfamiliar to the pastures of the Shires, or even to the more cramped country in the rest of the British Islands. The Calpe pack has long been famous, and the Duke of Beaufort came to the assistance of a relative in hunting it one season with a draught of the hounds from his kennels at Badminton. There is no lack of foxes in those shaggy Andalusian covers, and there is every chance that they will be in excellent wind. You have to follow them in a most broken country, whose picturesqueness is its principal charm, and, looking about you from a meet near one of the *ventas*, you are reminded rather of the Scotch Highlands or the wilds of Connemara than of the magnificent going in Leicestershire and Northamptonshire. You may meet moreover with adventures that are strictly local in their colouring, and that may be more romantic in their beginning than agreeable in their results. For we have seen one of those famous Spanish bulls which would have made a sensation when launched in the amphitheatre at Ronda take umbrage at the scarlet on the shoulders of the horsemen, and turn the pursuers into the pursued. And there is far more excitement than is pleasant in having to gallop for one's life over a fenceless country, which is nevertheless frightfully cut up with all manner of natural obstructions.

It would be well if Englishmen carried only their sport and their passion for exercise abroad with them when they are settled far to the South or on the other side of the world. Unluckily they are at least equally conservative in some habits which had better be left at home. An Englishman will insist upon living in much the same way all the world over, especially if he believes that his exile is to be a short one. A cricketer or a hunting man who goes in for severe exercise in England may be all the better for heavy dinners and none the worse for a fair quantity of sound liquor. But it is a very different thing when he can seldom keep himself cool except under the play of the punkah, and when the sun to which he so freely exposes himself is making stealthy approaches on his brain or his liver. Most other nations practise increasing temperance as the mercury mounts in the thermometer. Take your passage beyond the Isthmus of Suez in a foreign steamer, and you are served with light meals washed down with lighter claret. But on board the boats of the Peninsular and Oriental Company, which has doubtless no choice but to consult the tastes of its customers, you sit down to such a dinner as you find spread at the *table-d'hôte* of an English hotel, and sherry is one of the beverages most in favour with the guests. So on "the Rock" or at Malta the gentlemen of the garrisons at their most hospitable messes follow up the soup with heady sherry which has not even been toned down by time, and the vintages generally are conspicuous for their body. In the East and West Indies evaporation goes briskly forward; and there is every temptation to a generous use of liquids. The more violently you exert yourself, the more swiftly the drain goes on. Without exactly recommending total abstinence in those latitudes, we are sure it would be infinitely more conducive to comfort, to say nothing of health, if the sufferers had recourse to the innocent beverages so much in favour with the natives, instead of indulging freely in brandy pawnee, or in those strong-brewed Indian pale ales which are admirable drinks in moderation. Still, although we cannot close our eyes to these amiable and not unnatural weaknesses, we may hope that our countrymen in foreign parts can never come to any great harm so long as they cling to these active pursuits which go so far to preserve the British stamina.

THE DISTRESS IN LYONS.

THE distress that prevails in Lyons has aroused a very unwonted amount of sympathy throughout France, and has called forth that spirit of private initiative and unofficial help which has hitherto been strikingly absent from the country, and whose development can alone give permanence to Republican institutions. It may be interesting to inquire into the causes of the distress which has thus engulfed the second city of France. The nation has enjoyed an extraordinary immunity from the long depression which has weighed on all other commercial countries. It escaped the panics which in 1873 followed one another so rapidly in Austria, Germany, and the United States, and the reaction of which compelled the Bank of England to raise its rate of discount for the time to ten per cent. Since then its foreign trade has gone on extending, and its revenue has exhibited an elasticity that has astonished all observers. In short, it seemed as if, in parting with its millions, France had purchased exemption from the ills to which the receivers of the indemnity fell a prey. But the distress in Lyons affords one more proof that in these days international interests are too closely interwoven one with another to permit any country to remain isolated either in good or bad fortune. That distress, however, is not simply the tardy result of a state of things which has for some time past prevailed throughout the commercial world. It is this

to a large extent, but it is also partly due to special and local circumstances. Lyons has become the centre of the European silk manufacture. In its immediate neighbourhood it has the raw material of that industry, and it supplements the home supply by a large importation from the East. In fact, Lyons is rapidly taking the place of London as the great emporium of Asiatic silk. And not only the city itself but the surrounding country also, has gradually been converted into a vast manufacturing camp. During the war with Germany, while the whole resources of the nation were strained in defence of the territory, the production fell off. But with the return of peace there was an outburst of enterprise throughout the world, in which the Lyons silk manufacture fully shared. The over-speculation of the two years that followed led to panic and depression elsewhere, but Lyons escaped the crash. In other branches of business Frenchmen had been cautious, for the losses of the war disabled them from entering into the feverish enterprise that did so much mischief in Germany, Austria, and the United States. Moreover, the intervening couple of years, industriously employed, had greatly increased the national wealth. The price of the raw material also was exceptionally low; and, lastly, so long as the speculative fit continued, manufacturers found no difficulty in disposing of their goods. Hence it happened that Lyons escaped the crisis of 1873. Had the manufacturers taken warning at that time, and lessened their production, all would have been well. But, instead of doing so, they continued to work their mills to their full capacity. In the meantime their foreign customers were no longer in a position to buy at the old rates. There was consequently a decrease of over thirteen per cent. in the export of silk in 1874, as compared with 1873; and the export of 1875 showed a further falling off of over nine per cent. Under these circumstances a crisis was inevitable sooner or later. It was precipitated by an accident. In the middle of April last there occurred a frost so severe that it killed a large proportion of the silkworms, and caused a failure of the crop. It is curious that, though this frost was in the middle of April, and although its effects were notorious, it had no influence on prices until the middle of June. The explanation, no doubt, is that the accumulation of stocks in the hands of the French manufacturers and wholesale dealers was so great that they were glad to diminish them at any price. This eagerness to sell mystified English buyers, who came to the conclusion that the reported failure of the crop was a mere trick, and consequently they refused to advance prices. But in June their incredulity gave way. Not only from France, but also from Italy, Spain, and China, came evidence which could not be resisted. Then a panic seized buyers. With a single bound prices went up fifteen per cent., and in the following month the rise reached from twenty-five to thirty per cent. It continued during August and September, and reached its culminating point in October, when the advance for French manufactured goods was more than forty per cent. Of course only a part of this extraordinary rise was justified. It was the work of panic, aggravated by speculators. As the legitimate traders were incredulous when they ought to have been preparing for what was coming, they fell a prey to the hungry profit-seekers who were attracted by the reports of the good things realized. We are told that the same bale of silk often changed hands six or eight times in a single day, with of course a rise of price at each transaction. It may be worth while mentioning here, as an illustration of the unlooked-for ways in which events act and react upon one another, that the same frost which had so great an effect on the silk crop checked the extraordinary fall in silver which was alarming half the Governments of the world. For it caused an unprecedented demand for the silks of China, India, and Japan, to meet which it was necessary to export large quantities of silver to the East, and this exportation raised the price of the metal.

In October the panic passed away as suddenly as it had arisen. English, American, and French buyers had bid against one another in feverish anxiety lest they should be unable to obtain the stocks they required. Speculators had rushed in to disturb the market still further, and then retailers, frightened at the steady upward tendency of prices for months together, joined in the flurry. Manufacturers were elated, and bought up all the raw material they could find at a still greater advance, ranging from eighty to one hundred and fifty per cent. The public, however, was not content to give these prices. As happened a few years ago when coal and iron were made artificially dear, the public refused to buy. We have already seen that for some years the foreign demand had been falling off; but last autumn there were special causes producing a further decline. In the United States the long depression that had lasted since 1873 was aggravated by the disputed Presidential election. In Europe the Czar's Moscow speech and the mobilization of the Russian army awakened a universal apprehension of war that checked all enterprise. To these causes another more inscrutable was added. Fashion suddenly changed its mind, and discarded silk in favour of woollen fabrics. How far this was due to the extravagant prices demanded, and how far to mere caprice and love of change, we leave to others to determine. In any case the result to the manufacturers and workpeople of Lyons was disastrous. Last year the exports of silk showed a decrease of over twenty-one per cent. compared with those of 1875, which, as we have already seen, themselves showed a considerable falling off as compared with previous years. So enormous a decrease in a year during five months of which prices were so inflated, means, of course, that the diminution in quantity was still greater than that in value. But, confining ourselves to

value alone, we find that the exports of last year, compared with those of 1873, showed a falling off of 8,400,000*l.*, or very nearly forty-four per cent. The result was that manufacturers stopped working. In a Report to the Minister of Commerce at the end of February the Chamber of Commerce of Lyons state that half the looms in the city were then completely stopped. The Report adds that manufacturers had endeavoured, to the best of their ability, to lessen the hardship to the workpeople. They diminished first the number of working hours, then the number of days, and, lastly, they stopped a certain number of the looms in the larger factories. Still the result is as we have said. It is further to be borne in mind that this statement applies exclusively to the city, which contains only about 30,000 looms out of 120,000, the estimated number of those of the whole district. In the country round about the cessation of work is not carried to the same extent.

Thus the immediate cause of the disorganization of the staple industry of Lyons and the forced idleness of so large a proportion of its workpeople is the failure of the silk crop last summer, which raised the price of the raw silk to a figure at which production became unprofitable. This, however, would not have plunged the city in distress and compelled half the factories to close, had it not been that in previous years there had been an over-production, stimulated by the low price of raw silk. In the Report already referred to, the Lyons Chamber of Commerce tell us that the prices at the end of 1875 had fallen to the level of 1848. Lastly, these various influences were aggravated by the change of fashion, which preferred woollens to silks. The apprehensions of war on the Continent, the depression prevailing in all commercial countries, and the bankruptcy of so many foreign States, all had their influence. In addition there were other causes peculiar to France. First among these is the damage done by the *phylloxera*. For ten years this disease has been ravaging the fairest portion of France, and in 1876 it was peculiarly malignant. Partly owing to its destructive effects, and partly to the unseasonable weather, which was as little favourable to the vine as to the silk culture, the wine harvest last year was not quite half that of 1875, and fell short of the average of the last ten years more than twenty-three per cent. So signal a failure in the greatest of French industries—an industry which in one shape or other gives employment to seven millions of people—must have incalculably crippled the whole population, and diminished its purchasing power. Even if we assume that the loss was partly made up by enhancement of the price, that would compensate France only to the small extent of the foreign purchases of wine. The quantity exported is trifling compared to the quantity consumed at home. As to this latter there was no national compensation. The wine-growers were poorer than they had been the year before by half their crop, and even if we can suppose that they doubled the price, then the consumers of wine at home were poorer by the enhancement of price, and consequently had less to lay out on silk or anything else. Of course, the real fact is that the loss was shared both by growers and consumers. These remarks in reference to wine apply equally to the case of sugar. Some time ago we laid before our readers an account of the great failure in the beetroot crop last year. That failure also diminished the purchasing power of the population, and consequently lessened the demand for silk. Thus the past year has been in every point of view one of trial and adversity for France, the three industries in which she enjoys unquestioned European pre-eminence having been all simultaneously visited with disaster. The fact brings home to us in a very striking way how dependent we still are upon the elements, with all our boasted civilization and command over the forces of nature. A single night's frost plunges a great city into destitution and suffering. Too much rain blights a crop which was giving France the command of the European sugar markets; and a little insect, aided by bad weather, threatens with destruction an industry upon which more than any other depends the prosperity of the wealthiest country on the Continent of Europe.

THE STATE OF GOVERNMENT OFFICES.

WHEN it was first made known that the inmates of the War Office were suffering in health and exposed to serious danger from the bad sanitary arrangements of the building, the Under-Secretary of State for War took upon himself to dispose of the complaint in a very summary manner. He wrote a letter to the newspapers flatly contradicting the allegations which had been made as "devoid of fact"; and asserted that the War Office had been "carefully examined, and the drains put in order, by the Board of Works," and that there were no cases of sickness. The *Sanitary Record* at once exposed this fiction by a detailed description of the actual state of the buildings; and the truth of what was stated has now been decisively confirmed by the Report of an authoritative and impartial Commission appointed by the Government, which is, in fact, substantially a repetition of the article in the *Sanitary Record*.

The Commissioners carefully examined the whole of the War Office buildings, and found various sources of impure air, including closets in the area within a few feet of doors leading into rooms residentially occupied and into the passages; a laundry, from which vapour is disseminated to some distance; a canteen; kitchens; rooms occupied by families both for living and sleeping; and a printing establishment, which,

as well as the passages, is lighted by gas, often during the whole day. They also report that "the passages of the basement are narrow, dark, and tortuous, with scarcely any means of ventilation except from the areas, in which there are closets"; that on the floors above there are closets close to the rooms of the clerks, who complain of the odour; that noxious gases from time to time escape from the pipes of several lavatories, and that the lavatory accommodation is altogether defective, the overflow pipes opening into the soil pipes. The general neglect of sanitary rules is carried even so far that water is habitually drawn for consumption from the taps of several of these cisterns. Further, it is added that "there is no possibility in the majority of rooms of obtaining any movement of the air." "In the most lofty rooms the windows are so far below the level of the ceilings that a chamber of air, foul and stationary, remains without the possibility at present of clearing it; there is hardly a room with any cross ventilation in it"; and in some cases, where there were ventilators, they were "found to be papered up by the occupants of the rooms, in order to obviate a draught, which would necessarily cause illness." The rooms, on the whole, are large enough for the inmates, but "the ventilation is most defective." The inevitable consequence of this noxious atmosphere may easily be foreseen; and the Commissioners state that, "though they had no evidence of special outbreaks of disease having originated from the sanitary defects described, they have no doubt that a daily exposure for several hours to their influence must tend to deteriorate the general health of persons so exposed"; and that certain suggestions which they make would, if carried out, only mitigate evils, not remove them, for it is impossible to remove the inherent defects of the buildings "so as to permit of the retention of the present War Office."

Now this raises some very serious questions. It may be assumed that the Under-Secretary who was so hasty as to assert without inquiry that the reports of the foul condition of the War Office were "devoid of fact" will take care in future not to impute misrepresentation to those who bring well-founded charges of neglect and mismanagement on the part of the authorities. In any case, the fact that a Government office could have been allowed, not only to fall into, but to remain in, such a shocking condition as is described by the Commissioners demands the attention of Parliament. If it is true that, under the circumstances now detailed, the Board of Works really did, as the Under-Secretary asserted, pretend to "carefully examine the buildings and put the drains in order," the Board of Works ought certainly to be called to account. Moreover, it ought immediately to be ascertained how far the state of other Government offices approximates to the one which has just been exposed. The accommodation at Whitehall is known to be quite as bad as that in Pall Mall; and it is suggested by the *Sanitary Record* that there is reason for suspecting that similar defects may be found even in the new Foreign Office. Further there are great complaints of the sanitary condition of the Admiralty; and the journal above-mentioned states that Deputy Inspector-General Mackay, a very valuable officer, has just died from typhoid fever, due to his being, thanks to the Board of Works, supplied with poisonous drinking-water, drawn from a cistern which also supplied the closets, and the waste-pipes from which communicated directly with the sewers. It is also stated by the *Civil Service Review* that one of the members of the staff of the Audit Office, Somerset House, is laid up with typhoid fever, contracted in the discharge of his official duties; that others have been or are suffering from ulcerated sore throats; and strong representations have been made regarding the drainage of a portion of the building in which the department is located.

As the gross neglect and incapacity of the officials of the Board of Works have thus been brought to light in more than one instance, it is clearly necessary that there should be a general inquiry into the manner in which the Board discharges its duties. A paper by Mr. Taylor of this department is appended to the Report, in which an instructive illustration is given of the success with which it has mastered the art of how not to do it. He states that his reasons for supposing that there are no cesspools under the War Office "are that it was the rule with his predecessor to abolish all cesspools which were known to exist"; and that he had himself strictly adhered to this rule, and had from time to time "given instructions to the Clerk of the Works to cause careful search to be made wherever there was reason to believe that cesspools might have been left." Mr. Taylor does not say whether these instructions were ever carried out, but he remarks that, "unless the whole of the basement-floor be uncovered and excavated to a depth of some feet," he "cannot undertake to say positively that there are no cesspools under the building." Thus, the Board of Works appears to have conducted its "careful search" so as to take good care not to find the cesspools.

REVIEWS.

PARKER'S MOSAIC PICTURES OF ROME.*

MR. PARKER'S volumes or Parts—this is called Part XI. at the end, yet we do not think that there have been eleven volumes—come upon us almost faster than we can grapple with

* *Medieval Church and Altar Decorations in Rome, and Mosaic Pictures in Chronological Order.* By John Henry Parker, C.B. Oxford: James Parker & Co. London: Murray. 1876.

them. This time he has taken a great leap. The last volume dealt with the Aqueducts; the one before that with the Colosseum. Now we are carried into quite another state of things, and find ourselves among the early churches. Yet it is hardly among the fabrics themselves of the basilicas that we find ourselves, but among their decorations. These take in both the mosaics strictly so called and those other forms of ornament which, without being strictly mosaic, belong to the same general class of workmanship—such, for instance, as what is commonly known as Cosmati work. But we confess to being surprised that Mr. Parker, in dealing with the decorations of the churches, hardly deals at all with the churches themselves. It has struck us throughout his series of Roman books as somewhat strange that one who was best known in England and France as a strictly architectural inquirer should, as soon as he got to Rome, have seemed to throw up the study of architecture proper altogether. There is no one place where so much may be learned of architectural progress up to a certain point as in Rome. We say that there is no one place, for particular points may be better illustrated elsewhere, as at Ravenna or at Spalato; but there certainly is no one place where we can so well study the stages by which the construction of the entablature passed into the construction of the arch as we can at Rome. It is of course only this particular process which the Roman buildings do illustrate. If we want the highest form of the construction of the entablature, we must go elsewhere, to Greece, Sicily, or Southern Italy. If we want the highest forms of the construction of the arch, we must go to Northern Italy and to lands more northern still. But the relations of the two constructions to one another, the way in which the two sometimes went on side by side, sometimes were mixed together or modified one another, till in the end a consistent round-arched style came out, can as a whole be nowhere studied so well as at Rome. Then too there is a wonderful series of capitals, not merely those which conform to pedantic rules, but the bolder inventions which lie uncared for in the baths of Caracalla, or are stored up with a little more of care in the Tabularium. Here, one would have thought, was exactly the subject for Mr. Parker to have illustrated with the minutest detail. He has written a great deal about the transition from the round arch to the pointed. One would have thought he would have been delighted to find a companion subject in the transition from the entablature to the round arch. But in all his Roman inquiries he seems to put strictly architectural forms out of sight. He turns from the capitals to measure the bricks, he turns from the basilicas to trace out the line of the aqueducts. Even the temples he hardly treats of as buildings, but rather as mere features in the topography. We had certainly hoped that Mr. Parker meant, at some stage of his inquiries, thoroughly to deal with these matters, all the more so as they are matters with which he is so much more competent to deal than with many of the matters which he has undertaken. It needs observation, which he has in abundance, while it does not call for much scholarship, in which he is less strong. A man might trace out the growth of the architectural forms at Rome with perfect insight, even though he still cherished a belief in real twins suckled by a real wolf. It would need some attention to dates, but it would call for very little construing, and therefore for very little false construing, of Latin sentences. We were therefore disappointed to find from the advertisement to the present volume that Mr. Parker throws up his architectural inquiries altogether.

This Chapter or Part of my work has been many years in preparation, and a considerable portion of it has long been in type, but it has been kept back with the intention of giving some account of the architectural history of the churches themselves in each of the *Regiones* in which they are situated. But that portion of my work is necessarily mixed up with other subjects, and is so much affected by the enormous excavations that have been going on in Rome, that I despair of seeing it completed; while the architecture of the mediæval churches in Rome is so contemptible when compared with the churches of the same period in the West of Europe, that an account of it is not worth publishing separately.

We really do not understand this. What have the excavations to do with the architecture of the churches or other buildings? The excavations may bring unknown buildings to light, but how can they affect our knowledge of those buildings which stand above ground, and whose architectural history is thoroughly well known? No building at Rome, no building anywhere, is more instructive architecturally than the Laurentian basilica. What can excavations have to do with it? Then what does Mr. Parker mean by the architecture of the mediæval churches in Rome being "so contemptible"? One is tempted to ask for a definition of "mediæval," and a definition of "contemptible." Of what we should understand by mediæval architecture there is very little in Rome either in churches or in other buildings. There is hardly any fully developed Romanesque, except the campaniles, and surely Mr. Parker does not despise them; the basilicas are surely neither mediæval nor contemptible. The work of Renaissance Popes is doubtless contemptible enough, but it is not mediæval. The only strictly mediæval church in all Rome, almost the only mediæval building of any importance, is the church of Santa Maria sopra Minerva. And this is just as much or just as little contemptible as any other church of considerable size built in the pseudo-Gothic of Italy. We really are disappointed. Mr. Parker might so easily have given us a strictly architectural series of buildings, heathen and Christian, showing all the stages of the great struggle between the entablature and the arch. A series of his favourite photographs of strictly architectural forms, capitals, and the like—illustrating, for instance, the various ways,

ingenious and awkward, in which old capitals were made to do duty again—would have been really worth having, and it need not have involved the misinterpretation of a single Latin writer. Instead of this, Mr. Parker in the present volume deals, not with buildings themselves, but with ornaments of buildings. The mosaics of Santa Constantia are discussed, and so incidentally is the date and history of the building. But not a word about the coupled columns, the parents of endless buildings, Romanesque and Saracenic, reaching up to Hugh of Puiset's Galilee. The mosaics of St. Praxedes are fully described, and the singular Ionic capitals are shown in the photographs; but there is no comment on the capitals themselves, though they form part of a long series reaching on into our own Norman and later. These very capitals at Rome must be nearly of the same date as the other attempts at Ionic in the lower story of the round church at Fulda. Of all these things we hear nothing; the buildings themselves are only mentioned incidentally as frames in which to set the mosaics and Cosmati works.

The volume is made up of several detached treatises which are not all Mr. Parker's own. He seems to deal himself with the general subjects of mosaics and church and altar decorations, in which he goes minutely through all the remains of this kind to be found in Rome. Then come three essays by Monsignor X. Barbier de Montault, Chamberlain to his Holiness Pius the Ninth. The first of these is the only strictly architectural part of the book. Here Mgr. de Montault gives a list of the pagan buildings of which parts remain in the churches of Rome, from the Pantheon in all its perfection to the columns built up in Santa Maria in Cosmedin and San Niccolò in Carcere. But Mgr. de Montault does not, any more than Mr. Parker himself, apply his facts in any way to illustrate the history of architecture. For instance, he has to record that in 1503 Michael Angelo converted one of the great halls of Thermæ of Diocletian into a church, that known as Santa Maria degl' Angeli. He says with perfect truth that "his skill in doing so has been too much vaunted by his admirers. It is a magnificent hall; but he did not build it, and the modifications he made were not improvements." But surely there is something more than this; surely there is some kind of evidence that this hall of Diocletian at Rome was really the fellow of the court of Spalato, that Diocletian's great invention came in here also, and that, if Michael Angelo had only left it alone, Rome would have had her own series complete without having to cross the Hadriatic to fill up the greatest gap of all. The next essay of Mgr. de Montault is a list of signatures of artists ranging from the fourth century to the sixteenth, a solid piece of Roman archaeology taken for the most part from inscriptions in the buildings. More interesting still is the essay on the artistic works of the Cosmati, or family of Cosmo or Cosmas. Calling them Cosmati is like calling the first Parisian dukes and kings Capets; for of the four generations of the same family whose works are spread over the thirteenth century, the name Cosmas is not found until the third. Mgr. de Montault, by explaining that the Cosmati are "not the inhabitants of the lake of Como or of the town of Como," reveals the strange fact that there must have been people who thought they were. This family produced a series of works of a special kind, sculpture ornamented with mosaics, in screens, ambones, chairs, candlesticks, and ecclesiastical decorations of various kinds. Very pretty indeed they are, not exactly like anything either before or after them, and we are glad to have this clear account of the works and their authors. Mgr. de Montault's work is good solid work of its kind, with nothing, that we can see, to raise the slightest scent of theological controversy. We cannot conceive why Mr. Parker should have twice put in an odd kind of protest or apology about delicacy, or something of the kind, between "a Roman Catholic prelate and an Anglo-Catholic layman." Why on earth should not "a Roman Catholic prelate and an Anglo-Catholic layman," or any other two people of any two persuasions on earth, work together about plain facts and dates? Then comes an Appendix on mosaic pictures at Ravenna, seemingly by Mr. Parker himself, followed by another Appendix on fresco-painting in the Catacombs, by Mr. R. St. John Tyrwhitt; and next suddenly comes in a really living thing indeed, an essay on the Catacombs from no less a hand than that of Mommsen, whose name, it is something to learn, "stands deservedly high." Then comes the usual collection of references to photographs not in the book, though this time they are concerned with subjects in the book. Lastly, we have the photographs illustrating the book itself. Photographs hardly do to illustrate mosaics; they cannot give the effect of the colouring, and they do not show the mere lines of the figure so well as an accurate drawing. The effect is, and cannot help being, hazy and smudgy. The Cosmati work comes out much better, but even here the minute ornaments lose a good deal of their delicacy.

The present volume of Mr. Parker's series, though it is in some sort made up of detached scraps, consists mainly of simple, straightforward work. There are no wild and impossible theories, as in the Colosseum volume and some others. A little pains, a reference to some one who can construe Latin and who knows the most obvious facts of history, might easily have saved Mr. Parker from the wonderful mistakes which disfigure this volume as well as the others. In this case they might be got rid of; it is not like the Colosseum volume, where the whole theory is built upon false constrictings. One of the strangest of the Colosseum blunders turns up again here. Mr. Parker still does not know what the *scena* of a theatre means. It will be remembered that one of the pillars of the Colosseum theory was a mistranslation of a passage of Pliny,

describing the theatre of Scavrus and its richly adorned *scena*. In another place Pliny refers incidentally to the description which he had given of this *scena*. He describes the works of Agrippa in his baths, his pavement and the like, and says that he would have made roofs of glass—that is, of mosaic—if in his time such roofs had been in use—if, as he puts it, mosaic had made its way from the walls of the *scena* of Scavrus to roofs. “Non dubie vitreas facturus cameras, si prius inventum id fuisset, aut a parietibus *scenæ*, ut diximus, Scavri, pervenisset in cameras.” This Mr. Parker translates—“No doubt he would have made glass chambers if they had been then invented; or scenes on the partitions, as say of Scavrus, he would have made in the chambers.” What meaning Mr. Parker may attach to this gibberish it is not for us to guess. The important point is that Mr. Parker still does not know the meaning of the word *scena*; and till he learns it—it may be easily learned at Orange—he will not find out the grotesque absurdity of his theory of the Flavian Amphitheatre.

In the very first page we hear of “the Empress Augusta, wife of Justinian,” who is strangely carried to Rome to accompany “Antonina Patricia.” If there were a Latin Chronicle of Queen Anne’s reign translated by Mr. Parker we might hear of the dealings between Queen Regina and Sarah Ducissa. Later in the book Theodora finds her own name; but the whole course of history is turned upside down to bring in an “Emperor Theodoric,” and we hear of “the Greek soldiers of Belisarius,” who were a great deal more likely to be Huns than Greeks. This last fashion, confusing as it was, may plead the example of Gregorovius; but why follow an “*exemplum vitii imitabile*”? These things might so easily be avoided. Surely Mr. Parker must have friends at Oxford, if not at Rome, who could tell him the meaning of “*scena*,” “*camera*,” and “*Augusta*.”

DRAWINGS BY THE ITALIAN MASTERS.*

MR. CARR, in giving to the public this handsome volume of autotype reproductions of various drawings in the British Museum, illustrated by his own critical notes, has done a work which will be highly appreciated by all who care for art for the sake of their own pleasure, and even more perhaps by those who are interested in its influence as a means of education. In the author’s modest preface he says, “The drawings by the great masters afford the most precious evidence of certain qualities of invention and style. Of the painter’s mastery it is of course only possible to speak from the witness of his work in colour; but of the intellectual purpose that underlies the painter’s craft, and gives life and animation to its forms, the simplest sketch can often be made to tell as much as the most finished picture.” We would go further even than this, and say that for educational purposes drawings may be yet more valuable than pictures by the old masters. Of course no drawing can compete in worth with a really fine picture from the same hand; but there are many elements of uncertainty attaching to paintings that are not found, or at any rate are found in a much less degree, in drawings. The materials employed in oil-painting are far more open to the attacks of time than those relied on in drawing. The chance use of an unhappy medium or pigment, the almost inevitable darkening of the shadows and thickening of the varnish—to say nothing of the most fruitful source of ill, the ravages of restorers—all these things combine to increase the difficulties of a student who would get at the meaning and method of an old master through his works in oil or distemper. To these difficulties must be added that caused by the number of copies and forgeries in existence of almost every well-known picture of the greater masters. In the case of drawings these difficulties, if not entirely removed, are at least immensely reduced. These things being so, it seems singularly absurd that while the unsurpassed, if not unrivalled, treasures of the National Gallery are thrown open in the easiest possible way to the public, every impediment should be offered to those who desire better acquaintance with our national collection of drawings. As far as public exhibition of painting goes, London does not compare unfavourably with any Continental city. As far as drawings are concerned it is at an enormous disadvantage. The fine collection of drawings in the Louvre is as open to public inspection as the picture galleries, and is almost as popular. And, to take only one other instance, in the passage connecting the two magnificent galleries of the Pitti and the Uffizi at Florence, the whole of the enormous collection of drawings is displayed in regular rotation and almost insists upon the attention of the most heedless sightseer. What have we in London to compare to this? A wretched room to which admittance can only be gained by special permission, and in which some of the finest drawings of the old masters are stowed away in portfolios, opened only on the application of the few visitors who have time to devote to the troublesome process of going there. Fortunately, here photography comes to our aid. The process which can give at best but a faint shadow of a painting is able to reproduce a drawing with almost perfect exactness. Mr. Carr has availed himself of this consoling fact to make it possible for people who either cannot or will not encounter the terrors of the print-room in the British Museum to learn something of the drawings which, on account no doubt of their extreme value, are there carefully hidden from the

public gaze. What the writer himself says in the preface already quoted is eminently true—that these treasures “still await a fitting opportunity of display, and the public is not to blame if in the meantime it remains ignorant of the wealth that has been accumulated in its name.” We must hope with him that his publication may “help to hasten the day when a splendid and in some respects unrivalled collection should be made really accessible to the students of art.”

Mr. Carr begins his interesting studies with Mantegna, of whom he says with justice that what he borrowed from those who had gone before proved as nothing compared to what he left for his successors. This painter was the first who made a serious attempt to engraft the bodily beauty of antiquity on the mediæval striving for passion alone regardless of the loveliness of form. To our eyes of course the ideal of Mantegna is very different from that of the Greeks, from whom nevertheless he drew his inspiration. To quote Mr. Carr, his own command over nature had carried him to the point at which he could grasp the full significance of the principles of Greek art, and his work remains to prove that he foresaw, if he did not entirely complete, the union towards which art was tending. The illustrations which Mr. Carr has chosen are that of Mars, Diana, and Venus, and the allegorical drawing of Calumny, taken by the artist from a description in Lucian of a painting by Apelles. The examples are well chosen, as exhibiting the artist’s combination of the grace which he took from the antique and his original grasp of character still struggling with the stiffness and poverty of the school that preceded him. This was the beginning of the movement which culminated in Raffaele’s later style, where is found a dramatic power that Mantegna never possessed, joined to a grace and exuberance of form which the earlier painter was the first to attempt. This very subject of the Calumny was treated in a drawing by Raffaele; and Mr. Carr has some interesting observations on the difference between this and Mantegna’s rendering, which he thinks it probable suggested Raffaele’s. In the later painter’s work he finds less grasp of character, but more command of natural gesture and telling effect. In the work of Perugino, who comes next in Mr. Carr’s list, there is rather a return to the earlier ideas of art. There is much grace, but it is not derived from a Greek source, and there is with it a certain thinness of form and an absence of character. The art of Perugino remained always the same in intention and type; that of his pupil Raffaele broke into a new line:—

At first the divergence between the two seems slight and unimportant, and a perfect work of Perugino, like that of the Virgin adoring the infant Christ in the National Gallery, may without improbability be claimed as an early performance of Raphael. The younger painter broke so gracefully with earlier traditions that there is no suggestion of antagonism, and yet the separation is in its way as complete and absolute as can be imagined. It is the distinction between Christian and Pagan art, between the service of religion and the worship of nature. For although we must not look in the faces of Perugino for the entire devotion which Angelico bestowed, his work is nevertheless controlled by the same intent. Perugino is still in the rank of those painters who loved only to study a single phase of human emotion. The world of their art is inhabited by a race of beings whose eyes are fixed on heaven. There is grace, but it has but one motive, and passion with but only one aim. The upturned face has only room for a divine rapture, and in the true expression of this one feeling the simple features are wholly absorbed. Human character, and the rich results of human experience which the face and form may be made to tell, are neglected in the realization of human aspiration. This fills the countenance and drives out all record of mere earthly emotion. At first sight Raphael’s ideal seems to include even less of reality. The gaze of graceful religious enthusiasm is abandoned, but no strong human passion is set in its place. The faces of his women are still untroubled by human experience; the delicate smile upon their lips is even less intense than the imploring gesture that Perugino could command. But it was Raphael’s gift to be able to discover the way to make his art of wide significance without touching the problems of character or passion.

The first drawing of Perugino’s which the writer has selected, a study for an angel’s figure, is an excellent type of the grace of religious enthusiasm upon which he dwells. In the second, an old man’s head, the draughtsman has been forced in copying nature to escape from the conventionalism and regulated sentiment that marks his ideal efforts. The first specimen given of Raffaele, a Virgin and Child, seems to belong to the period when the artist had thrown off, to a great extent, the influence of Perugino, but had not arrived at abandoning the extreme delicacy and refinement of his early work for the stronger but coarser types which mark his later performances. In the second specimen, the Entombment, Perugino’s influence is more easily discerned; and it is noteworthy that the figure of Christ is very similar to one in a picture of Perugino’s at Florence. In discussing Raffaele’s art Mr. Carr observes that, to understand the source of his influence, we must remember that he laboured neither in the service of things religious nor of things profane:—

He abandoned the saintly grace of Perugino, but he did not truly accept the profounder and more tragic ideal that Michael Angelo perfected. . . . Not to penetrate the secrets of life until the face and form should become the index of strong yearning and sad experience, but to rescue the body for the sake of its own natural beauty, and to reflect in the countenance only the simplest and most spontaneous emotion, was the task that he set himself to accomplish.

In order to mark the contrast between Raffaele and Perugino we have passed over Francia, who might perhaps be described as Perugino with less sentiment and more realism, and who is well represented in Mr. Carr’s work by a fine head of a saint. From Raffaele we pass to Lionardo da Vinci, whose immense power of penetration into character is exhibited in two phases by two studies of heads instinct with noble thought, and by one of

* Drawings by the Italian Masters. Reproduced by the Autotype Process from the Originals in the Collection at the British Museum. With Critical Notes, by J. Comyns Carr. London: Chatto & Windus. 1877.

the grotesque studies in which the draughtsman's complete command of his art is no less evident than in more serious subjects. "No artist," says Mr. Carr of Lionardo, "has ever in the same manner united the lightest with the profoundest truths of expression." While he caught with wonderful truth the momentary impress of rapidly shifting emotion, yet beneath this he showed the whole character and meaning of the face over which that emotion passed, so that, "as we gaze, we seem by some magic power to be admitted to all the mysteries of individual character." What Lionardo did for the face, the writer goes on to say, Michael Angelo effected for the entire human form. "The first and perhaps the most lasting expression that is given by his design is of a new and overpowering vitality." The grandeur of beauty, the calm majesty of power, cannot fail to be recognized as we look at any of his works; but what immediately compels the attention is the "matchless force of life and movement," and, we may add, the intense originality of type and conception. There is but one example given of Michael Angelo, while there are two of Titian, which are chiefly interesting as illustrating the bent of the painter's studies. The drawing for the picture of Peter Martyr brings out strongly the search for effectiveness and the tendency to portraiture which mark the Venetian school, and were in great measure the secret of its success. Mr. Carr has in a terse sentence indicated with rare keenness the end and scope of Titian's work. "What a painter like Titian attempts is always in some sort accomplished; for, with his mastery of hand and distinct limitation of purpose, there is no room for failure." The "Landscape with Figures" is clearly an actual study from nature, and gives evidence of the new spirit which led Titian to catch the changing moods of nature, and thus impress a landscape with romantic interest derived from the prevailing sentiment of the scene rather than the mere elegance of form or brightness of colour. Of Veronese, who may be called the founder of decorative art, we have as a specimen a drawing of the Virgin and Child with St. Joseph, which is more a study of effect in light and shade than anything else. Of Veronese's grand canvases the writer truly says that beneath their theatrical splendour lies a genuine reality. They do not "rightly interpret the dramatic force of the chosen historical scene, but they do contain a faithful picture of a magnificent social life." From Veronese we come to Andrea del Sarto—called "the faultless painter"—the very faultlessness of whose work involves a certain element of dullness. The technical perfection is only secured by being exercised on subjects that require no very lofty treatment, and the skilful imitation of trivial aspects of nature passed "from the art of Italy, as represented by Andrea del Sarto, to the art of France, and may be said to have culminated in the dwindled, but still effective, work of Greuze."

Mr. Carr's valuable work ends with studies of Giulio Romano, Garofalo, and Jacopo Ligozzi—subjects far less interesting than those on which we have spoken, to which he has nevertheless brought all the resources of a keen critical faculty and a power of conveying his meaning with a clearness which all art critics do not possess. He gives more praise than we should be inclined to give to Giulio Romano, who, it is somewhat surprising to remember, was in Shakespeare's time the type of a great artist. Mr. Carr's book is, as far as its immediate object goes, completely successful, and we must again hope with him that it may have some further effect in opening the practically sealed treasure-house whence he has taken his examples.

THE OLD SHEKARRY.*

IT was quite right that these contributions to sporting literature should be collected and published, though one or two points lack explanation, and the editor's duty has not been very well performed. There is a want of sequence in the chapters, Abyssinia coming in oddly between Southern Africa and the American prairies; the chronology is vague and confused; and we are not told how many of the papers are published for the first time and how many are new, though it is quite clear that many are old acquaintances. But every chapter is full of incident. Indeed, the trophies of such a *grand chasseur* represent an immense deal of physical endurance, some very narrow escapes, and one or two awkward encounters in which brute force gained a temporary success over human sagacity and arms of precision. Nor, though Major Leveson's career was obviously cut short by a wound received in the defence of Lagos, can we doubt that his constitution was generally overstrained by hard work and exposure to every kind of climate that can be experienced between the Rocky Mountains and the Doon or the Wynaad. From a brief notice of the author by a gentleman who only gives us his initials, we take the following particulars of Major Leveson's career. He went out to Madras as a cadet at the age of seventeen, somewhere about the year 1845, and was stationed for some time at Hyderabad, in the Deccan, though whether he was ever attached to the Nizam's Contingent Force we are not told. Here he slew tigers and speared wild hog, and, being at home in 1854, on furlough apparently, he went through the whole of the Crimean War. At its termination he spent four years in sporting expeditions, volunteered to serve under Garibaldi in the Italian Revolution of 1860, and in 1863—how or why we are left to guess—was appointed Colonial Secre-

tary to the British Settlement of Lagos, on the Guinea Coast. We suspect the correct official designation should be Administrator, and not Secretary. Here he distinguished himself by raising, drilling, and disciplining a levy of native Houssas, and, by their aid, drove off and defeated a body of enemies who had attacked our territories. But he unluckily was hit in the jaw by a bullet, which the most skilful surgeons of the day could not extract. This compelled his retirement, and he seems never again to have enjoyed complete health. He managed, however, to take part in Lord Napier's Abyssinian expedition, and he even volunteered to go in search of Livingstone. But he could not get over the wound received at Lagos; and at the age of forty-seven, in the autumn of 1875, he died, leaving behind him a reputation as a dashing soldier and a thorough sportsman, which, as claimed for him by the editor, no man is likely to dispute.

We think that Major Leveson, had he lived, would have re-trenched and pruned these papers, and we can hardly believe that he could ever have been consulted about several of the illustrations. The trophies of slain animals have probably been photographed, and here we can rely on accuracy; for, as Macaulay said in a celebrated passage about literature, with the dead there is no rivalry, and in the dead there is no change. But there is a large opening for criticism in the pictures of living animals. Some of the deer are represented in exaggerated, and others in unlikely, attitudes, and others again are obviously the mere creations of fancy. A buffalo almost always charges with his head down, and not up. No deer would await the attack of a dog in the absurd attitude depicted in page 329, Vol. I. The capercaillie at page 32 of Vol. I. is a moderate-sized bird, while the black-cock in the page immediately preceding is rather more than twice as big as the cock of the woods. The specimens of wild boars have curly, instead of stiff tails, though this is not the first time that we have known this glaring error perpetrated by artists who never could have seen the *Marsus aper* or any other kind driven out of a cover or brought to bay at the end of a mile; but the climax of absurdity is reached at page 95, where a boar is depicted with tusks and a puffy head, *quod portum* neither the Deccan ever concealed in its rocks nor Bengal in its jungles of *null* and *hugla*. Seriously speaking, some of the illustrations are hardly fit for a Christmas present to the nursery; and a good many are sensational, such as a duel between two tigers, a lion attacked by a pack of dogs, and sundry elephants of gigantic and amazing stature.

We have so recently noticed the works of Captain Baldwin and Captain Kinloch on Indian sport as it is to be had in the plains and in the Himalayas, that we may pass lightly over the first volume of Major Leveson, which is filled chiefly with accounts of what he did with the wild boar of the Deccan, with bison and elephant in the Wynaad and Coimbatore, with all kinds of game in the beautiful valley of the Deyrah Doon, and with the various species of wild sheep and goats to be found in the higher ranges. Some mild poetry, which may have elicited applause at the convivial meetings of the Deccan Hunt, might very well have been omitted; but the forest scenes are described with spirit, and a good deal of useful information may be gleaned as to dress and equipment, bore and character of weapons, the best mode of curing the skins and heads of wild animals, and other details important for sportsmen to master. Several readers will learn with surprise that such a veteran never "possessed a thoroughly trained *Shikari* elephant," and that he never seems to have been quite happy or at his ease in a howdah. But he does ample justice to the wonderful patience, docility, courage, and muscular development of these hunting allies, and we quite concur with him in thinking that to face a tiger, a rhinoceros, or an enraged *arna* buffalo, a staunch female is preferable to a male, whether *mukna* (tuskless) or *tusker*. Major Leveson appears at his very best on foot, tracking the wounded bison or the rogue elephant to the thickest coverts of a jungle in Southern India, and there are few perilous feats which he did not accomplish. Amongst other adventures, he was hugged by a she bear, fortunately without injury, as the animal's jaw had been smashed by a bullet; he speared a leopard on horseback, which shows that he must have had a steed inspired with the spirit of its rider; he disposed of a bear by the same process; he had the good fortune to witness a duel between a tiger and a bull-bison, in which the latter pounded his adversary to a jelly, but died from terrible laceration of the windpipe and the severance of some arteries; once, when out of breath, he failed to stop a charging elephant, was knocked over by the huge beast, and narrowly escaped with his life; and he earned the gratitude of some hundreds of villagers by dressing himself as a postman and ridding the country of a man-eating tiger which had been in the habit of lying in wait for this class of officials and pouncing on them at evening-time. We must observe, while on this part of the subject, that we are slow to believe, even on such excellent authority, that the hind-quarters of a newly-killed male elephant had been eaten by a wild boar. Possibly certain cuts or gashes noticed by Major Leveson may have been made by a hog, as these animals will often sharpen their tusks on anything. The abstraction of the flesh was doubtless due to jackals, ever ready to pounce on the slain.

Recent travellers have told us much of the physical features of the Caucasus, but little, comparatively, about its sporting capacities. Major Leveson narrates pleasantly how he enjoyed a drive for deer in the Kula range, and how he was entertained by a local Pasha on roast lamb, a pilau, and other orthodox Mohammedan dishes. But here we notice a curious inaccuracy in local nomenclature; a certain high peak, we are told, is called by the Georgians Sas-ka-Sundook,

* *Sport in Many Lands*. By H.A.L., the "Old Shekarry." 2 vols. London: Chapman & Hall. 1877.

or the "Mother-in-law's chest," owing to some local tradition. That a Georgian should speak the language of modern Hindus would astonish us as much as any of the author's wonderful shots at large game, and the above expression is as good Hindustani as was ever spoken at Lucknow or Delhi. Our own explanation of the introduction of this irrelevant phrase is that about this time Major Leveson met a certain Fakir who had found his way to the Caucasus from Northern India and Persia, who told divers stories of the 16th Lancers and of crack cavalry officers, and who, we suspect, was a mutineer or fanatic conveniently absent from his native country after the events of 1857. This man may safely be credited with expounding a tale about an *afrit* or mountain spirit and his mother-in-law by the use of his own tongue. It is impossible to make out whether the author went to Sinai after the Caucasus; for, as we have said, chronology and sequence are entirely discarded; but he managed to kill a gazelle there and an ibex or two, and to meet with Bedouins who neither robbed nor detained him and his companions. If a sportsman will be content with small game, we should say that there are not many places where it is found in such variety or abundance as in Abyssinia. Geese and ducks, guinea-fowl in flocks, sand-grouse and spur-fowl, and several species of the bustard, are to be got by stalking and driving, and in seven months Major Leveson bagged two thousand head; but he evidently laid himself out for ground game of the biggest sort, and he tells us a good deal about the springboks of South Africa and the bison of the prairies. Indeed the larger part of his second volume is taken up with these two hunting-grounds. Those who like stories of the extraordinary perils attendant on sport in the former country will find enough to satisfy them, and there is a tragical story of the death of two of the party by a rogue elephant. But we care less about the cunning of the rhinoceros and the weight of ivory acquired by a few successful shots, than we do about what the Dutch call the *Trekboeken*, or periodical migration of "boks" and "beests" and gnus. Unluckily the author does not seem himself to have fallen in with these countless multitudes; and his descriptions are avowedly taken from Sir W. Harris and the late Mr. Gordon-Cumming. A considerable deduction must be made, we apprehend, for the inroads of later years; and the sportsman, like Xerxes, must sigh to think that in a short time these herds will have ceased to exist. But in the construction of a "skarm" for a night watch Major Leveson gives us his own experiences. A "skarm" is made by digging out a pit fourteen feet long, five feet deep, and four wide, lining the sides and the bottom, and roofing the top with logs strong enough to bear the weight of an elephant. Two sportsmen then ensconce themselves in the pit, look out for game, and fire from an opening left at each end. One of the best passages in these remains is the chapter in which we are told what was shot by this device, and what was seen before the serious work commenced. There was a pool near the "skarm," and the denizens of the forest came to drink there at evening, reminding us of a well-known picture exhibited by the Royal Academy last year. Feathered game and harmless animals quenched their thirst, untouched and unsuspecting, within pistol-shot of the hunters' den. The *keillon*, or black rhinoceros, got the wind of their human foe, and lions sniffed in unpleasant proximity to Major Leveson and his snoring Hottentot companion, and paid for their intrusion. But the account of this exciting night watch, with the elephants and lions that were slaughtered and the zebras and quagga that were spared, ought to be read in the book itself.

In the neighbourhood of the Rocky Mountains enemies were encountered more dangerous even than the *borels* or the *keillon*. Poaching on the manor of Red Indians is quite sufficient to bring down the whole tribe on the whites. But the days of Uncas and Chinghaghook have long passed away; and neither the Sioux nor the Dacotah were prepared for a contest with men who were armed with rifles of long range, and had had experience of Indian warfare. We are glad to record that the victors showed moderation in their success, and that the doctor of the party attended to the wounded Redmen, and laid them down where their friends could carry them away. With a portion of the Blackfoot tribe relations of amity were established, and the same medical man cleverly set the leg of an old Indian, broken by the kick of a horse. This part of the narrative derives further interest from the moral to which it points. The reckless slaughter of buffaloes at all times of the year for their skins, which fetch a good price at St. Louis, must soon materially alter the conditions of this sport; and it seems tolerably clear that, until the population shall be sufficient to occupy and reclaim the prairies, Congress will, as suggested, do well to reserve a tract of country and to define a season of the year within which the buffalo shall have protection. It is one thing to improve away an existing population and give up a fertile tract to wild animals, and another to let the animals be ruthlessly massacred before man is ready to take their place. At the present rate of consumption, other fields must soon be sought for by sportsmen who try to emulate the science, the perseverance, the skill in woodcraft, and the descriptive power displayed by the old Shikari in these volumes.

THE EPIC OF HADES.*

ALTHOUGH precedents might be cited for the rather odd plan of beginning an epic in the middle, and, on its meeting with approval, supplying a beginning and an end, it must be admitted

* *The Epic of Hades*. Books I. and III. By the Author of "Songs of Two Worlds." London: Henry S. King & Co. 1877.

that in any case it is a hazardous experiment; and though we cannot say that the present attempt to perform this feat is a mistake, it would no doubt have been better that the poem should in the first instance have been written as a whole. Some time ago the author of *Songs of Two Worlds* published another volume called the *Epic of Hades*, the reception of which has encouraged him to give the work a wider range by adding a preliminary and a concluding chapter. It may be remembered that the Second Book of the *Epic* consisted of stories which were supposed to have been told to one who in a dream had visited the weird land beyond Charon's stream, by ghosts who had had their errors and sorrows on earth, but were awaiting there the beatific end. The First Book pictures the more prominent of the evil-doers in classic fable as they appear to the narrator, undergoing suffering without end, in a self-wrought isolation. Four such famous sinners are singled out—Tantalus and Sisyphus, Phædra and Clytemnestra. In each case the poet indulges in the liberty of choosing his own version of the classic legend, and, as in the introduction of the death of Pelops, departing, where he sees fit, from the traditional accounts. We never heard, for instance, of the whisper of the tempter suggesting to Tantalus that what was needed to recover for him the "youth of joy and yore" was to sacrifice his best-beloved Pelops, and that the climax of his wickedness is "The stain of blood blotting the stain of lust"; but here, as in the handling of the tale of Sisyphus, the writer adapts the myths to suit the lessons which he has to teach, in portraying not only the physical pain and torture of wrong-doers, but "the pain of mind" which

Is fiercer far than any bodily ill.

This indeed stands out most prominently in the two women who are perhaps the finest creations of this First Book. True to the classic ideal of each, the author makes Phædra penitent for her ineffectual lie, and Clytemnestra impenitent, and ready in her intolerable isolation to deplore and regret nought except the absence of her paramour. In Phædra's case he makes some little variations of the original legend, which soften down the less natural parts of it, and enable him to bring out more forcibly the dread catastrophe. Thus Phædra represents herself as having been married to the aged Theseus when a mere child; Hippolytus, too, is not the hard misogynist of Euripides, but, after Phædra has quickened a flame in his heart, puts distance betwixt himself and her by a scroll which owns his love, but says he shrinks from this great wickedness; a scroll which acts upon the headlong woman as a motive for the vengeance which she soon compasses. He also departs from the plot of Euripides in making her address her false charge to Theseus by word of mouth, and introducing the suggestion of the son's fatal drive while they themselves are looking on; whereas the Greek dramatist makes Phædra hang herself on learning that Hippolytus rejects her advances, and leave behind her a scroll traducing him to his father, who straightway banishes him from his presence, to meet the same catastrophe, but without the same witnesses. Here is a description of Hippolytus:—

But evermore

Upon the high lawns wandering alone,
He dwelt unweid; wearing to Artemis,
Fairest of all Olympian maids, a wreath
From the unpolluted meads, where never herd
Drives his white flock, nor ever scythe hath come,
But the bee sails upon unfettered wing
Over the springlike lawns, and Purity
Waters them with soft dew.

More original, and yet perhaps suggested by a word or so of Euripides, is Phædra's comparison of herself when smitten with love of Hippolytus, and apprised of his affinity to her:—

I turned away,

Like some white bird that leaves the flock, which sails
High in mid air above the haunts of men,
Feeling some little dart within her breast,
Not death, but like to death, and slowly sinks
Down to the earth alone, and bears her hurt
Unseen, by herbless sand and bitter pool.
And pines until the end.

Clytemnestra, as next presented, is also, in its way, a striking dramatic study. Her estrangement from her lord and subsequent faithlessness are referred to the discovery of his acquiescence in the sacrifice of their first born, Iphigenia, for whom she yearned more than for her younger children, seeing that, as she says:—

I had borne

Her in my opening girlhood when I leapt
From child to queen—but never loved the King.

With a heart thus tenantless, she is represented as too readily listening to the "dear and comfortable" words of Ægisthus, and, though not yielding at once, coming at length to such guilt that by the time the ten years' siege was ended, and the return of the conqueror from Troy was imminent, the murders that follow had been planned again and again:—

As 'twere

Some drama oft rehearsed, wherein each step,
Each word is so prepared, the poorest player
Knows his turn come to do—the solemn landing—
The ride to the palace gate—the courtesies
Of welcome—the mute crowds without—the bath
Prepared within—the precious circling folds
Of tissue stretched around him, shutting out
The gaze, and folding helpless like a net
The mighty limbs—the battle axe laid down
Against the wall, and I, his wife and Queen
Alone with him, waiting and watching still

Till the woman shrieked without. Then with swift step
I seized the axe, and struck him as he lay
Helpless, one, twice, and thrice—once for my girl,
Once for my love, once for the woman, and all
For Fate and my Revenge.

The whole passage is as tragic as it is graphic, and in the latter characteristic seems to recall to the mind's eye Flaxman's "Outlines." Then follow the hauntings of murder, the suspiciousness of a guilty conscience, the half yearning, half dread, to see the young Orestes's face, "lest from his eyes His father's soul should smite me." That end comes at last. The mother's heart sees through the disguise of pilgrim weeds, and longs to throw herself on the wanderer's neck, spurn her queenly rank, and forget all but her motherhood; but whilst guilt suggests a momentary hesitation, she hears the death-cry of Ægisthus, and sees her son confronting her with bloody brand:—

Oh! he was fair
And terrible to see, when from his limbs
The suppliant's mantle fallen, left the mail
And arms of a young warrior. Love and Hate,
Which are the offspring of a common sire,
Strove for the mastery, till within his eyes
I saw his father's ghost glare unappeased
From out Love's casements. Then I knew my fate
And his—mine to be slain by my son's hand,
And his to slay me, since the Furies drive
Our lives to one destruction; and I took
His point within my breast.

After the poet's apology for not multiplying examples of such chief sinners in Tartarus, and a poetic embodiment of Virgil, *Æn.* vi. 740, &c., showing that there is an end of Wrong and Death and Hell when time and suffering have effaced the stain from the soul, the scene changes to Hades, where

the ghosts which rose
From every darkling copse showed thin and pale—
Thinner and paler far than those I left
In agony, even as Pity seems to wear
A thinner form than Fear.

And then, after a "march past," so to speak, of Hades' chief tenants, which we have witnessed already, there is another change of scene to Olympus, where, upon the gentle slope

Of a fair hill, a joyous company,
The immortals lay.

Not dreams, indeed,
But something dreamlike were they. Blessed shades,
Heroic and Divine, as when, in days
When man was young, and Time, the vivid thought
Translated into form the unattain'd
Impossible beauty of men's dreams, and fixed
The Loveliness in marble.

Under the guidance of Psyche the poet fancies himself privileged with a vision of each of the distinctive "godlike presences" in turn, expounding and justifying the principle which they severally represent. Artemis is made to call herself the "refuge of young souls," whom eager, vigorous youth connects with purity and the exercise of the chase, ere yet "the charm of sensual ease allures"; and whom sweet maidens connect with the moon and holy hymns and soaring liturgies. She identifies herself with the guardianship of fancy-free maidenhood before love wakes the soul, and is not altogether satisfied with the "sadder shrine which has replaced her own." The vision of Aphrodite which follows takes us into lighter moods, and the passage where the goddess boasts her still undiminished sway is, like another passage in Phædra's story in Part I., a poetic and graceful "locus classicus." Anon the rosy-mouthed goddess gives place to her virgin sister, Athené, charged with a brief to plead the delights of learning—

which grows great
And stronger and more keen for slower limbs,
And dimmer eyes and loneliness and loss
Of lower good—wealth, friendship, ay, and Love.

After Athené comes queenly Heré, whose province is to embody

a higher bliss than these, which fits
A mortal life, compact of body and soul,
And therefore double-natured—a calm path
Which lies before the feet, through common ways
And undistinguished crowds of toiling men.
And yet is hard to tread, though seeming smooth,
And yet, though level, earns a worthier crown.

The poet next turns to the contemplation of the Sun-God and Song-God, the ever-young Apollo, who illustrates his minstrelsy by passing in review each good attribute of his fellow-Olympians, teaching them that of every one in turn the world has need, though yet "there is a higher work than yours":—

To be fulfilled of Godhead as a cup
Filled with a precious essence, till the hand
On marble or on canvas falling, leaves
Celestial traces, or from reed or string
Draws out faint echoes of the voice divine
That bring God nearer to a faithless world.

Then follows the merging of all these godlike forms and embodied attributes into

a new innocence,
A child with eyes divine, a little child,
A little child—no more;

and the representatives of power and beauty, Heracles and Apollo, into a Heavenly Form—

Strong not to act but suffer: far and meek,
Not proud and eager: with soft eyes of grace,

Not bold with joyous youth; and for the fire
Of song and for the happy careless life
A sorrowful pilgrimage—changed, yet the same,
Only diviner far: and keeping still
The Life God-lighted, and the sacrifice.

Thus the author has achieved the task he set himself of showing, in no mocking or doubting spirit, that the myths of classic antiquity are capable of interpretation in pure faith by a modern singer; and that the sinners, sufferers, saints, and divinities of whom the legendary lore of Hades, Tartarus, Olympus tells, have a meaning intelligible to us, and that, "mutatis mutandis," the classic fables embody verities written

Upon the unchanging human heart and soul.

One element of the success which we venture to anticipate for this poem lies in the evident good faith of the author's religious tone, as well as in his entire purity of thought. Imbued from youth with the spirit of classic poetry, till it has become a part of his being, a sort of loyalty to both worlds fits him for the task of blending the lights and shades of mythland with the clearer truths of the fulness of time; and a simple and lucid style, a spontaneous power of song, and a bright, fearless fancy enable him to seize and retain the sympathies of his audience. We believe that the *Epic of Hades* will approve itself to independent and cultivated students as one of the most considerable and original feats of recent English poetry.

CAMILLE'S TORMENTOR.*

THE natural history of a noisy and dissipated young married lady cannot be a very easy or pleasant thing to write. Partly by a practised fluency, partly by a tolerably genuine sympathy with her wayward heroine, and even more by the audacious absurdity of her plot, the author of *Camille's Tormentor* has produced a study of a fast matron which is not very disagreeable to read. One is obliged to laugh over *Camille's Tormentor*, sometimes at, and sometimes with, the author; and though the story is tragic in intention, the most sentimental novel-reader will be prevented by the unreality of the whole affair from suffering too deep a sorrow. People who rightly object to the introduction of the Probate, Divorce, and Admiralty Division of the High Court of Justice into a novel will have to acknowledge that the legal proceedings in this tale are of a fantastic and airy sort far removed from reality. The writer has apparently wished to tamper with forbidden things, but lacked the courage to be naughty. If it is to be considered as an effort at what is politely called realism, *Camille's Tormentor* is a failure, for it really is not particularly offensive. One is left with the impression that the author could have written a pleasant and lively story, had not the laurels of certain other lady novelists tempted her on to dangerous ground.

Lady Amy Bellamy, the tormentor of her husband Camille, was gifted with an extraordinary temper. Her earliest exploit was to break all the mirrors of a spare bedroom in which she was locked up as a punishment, while still a child. "When I had been considered punished long enough, and was let out, the room was a wilderness of broken glass and china, and torn-down curtains and upset chairs. I was a bleeding little object, with hands that breaking the looking-glasses had covered with long cruel cuts." From this moment of her angel infancy Lady Amy was too strong for her widowed mother, Lady Rosehew, and when she insisted on marrying Camille Langdon, a half-French journalist whose home was Paris, Lady Rosehew gave in reluctantly. The story begins with a very fierce quarrel between the young married people. Lady Amy tells her lord that he is called "a half-Frenchman who lives by his wits," accuses him of kissing the bouquet of an actress, and demands a final and complete separation. Camille replies that he has unfortunately neither deserted nor ill used her; but he yields at last to what seems, from a later passage, to have been a habit of his, flings her from him, and goes to the theatre. Lady Amy went alone to the same place of amusement, and on her return home packed up her trunks, and went off to England by the early train. Camille next morning found that she had fled, sat down, as in duty bound, and wrote some chapters of his novel, then determined to follow his wife, and was prevented from taking that step by a sudden attack of brain-fever.

On Lady Amy's return to England, her prim and composed mother was rather annoyed than surprised. The younger matron declared that she was determined to be divorced, the older lady protested, and, after a few quarrels, Lady Amy went off to Wrode, a watering-place where her family was well known. By way of bringing back Camille, Lady Rosehew wrote him an extremely offensive letter, which he was able to read about two months after the date at which it was written. He made no reply, and Lady Amy, whose heart, we must remember, was in the right place, gave herself up to the gaieties of life at Wrode, and to secret chagrin. Perhaps the canvas is rather overcrowded with the figures of the people who make Lady Amy's court. There is a rich and ill-bred Mr. Conrady, who owns a yacht, and falls in love with the person and title of the heroine. There is a family of Mountjoys, with a flirting daughter, whose want of heart and false geniality are meant to be foils to the heroine's passionate and loving nature. The Mountjoys possess a governess, of the sort

* *Camille's Tormentor*. By the Author of "Rosa Noel," &c. London: Richard Bentley & Sons. 1877.

common in fiction, a beautiful, winning, appealing little creature named Georgie, who has, like all the characters, an immense talent for flirtation. To these must be added a Mr. Blagrave, a poet and painter and a man of property, who has a weak lung and is therefore "interesting." Lady Amy, with her "frou-frou hair," which is probably a euphemism for a fringe, might have been happy in this paradise of flirts, but she had a heart's sorrow and neuralgia. Her manner of dealing with the latter malady may be called heroic:—

As a severer throb than ever darted through her temples, she started up with a wild exclamation; (she always revolted against pain) and going to the bell, rang it violently, saying to Burrard who appeared,

"Toast a slice of bread, soak it in brandy, pepper it well with red pepper, and bring it to me hot!"

"Oh, my lady! You're never going to!"

"Yes, I am. Make haste. I am in torture."

"But your ladyship's cheek was blistered the last time—and going out to dinner to-night!"

"Be good enough to do as I tell you," said Lady Amy, stamping her foot.

Burrard started backwards, and retired, presently to return bringing, under protest, the brandied, peppered toast, smoking hot.

Life at Wrode was made up of yachting, love-making, and quarrelling. Mr. Blagrave was not captivated by Miss Mountjoy; she had a cheery manner, and "he hated what is called a cheery manner." With the governess, on the other hand, he was much pleased; and he sent her ten boxes of sweetmeats on her birthday. As a result, the young lady was told by Mrs. Mountjoy that "high social doings" were not for her, and she took refuge with the good-natured Lady Amy. That unattached matron had by this time inclined more and more to the courtship of Mr. Conrady, who let it be known that Camille Langdon was at Trouville, "looking very flourishing and amusing himself very well apparently." Camille had given but one sign of existence; his kindness had not been "unremitting"; for he sent large packets of banknotes to his wife. Persons who think of attempting translations from the French will hear with pleasure that Camille had made large sums out of an English version of a work by a M. Château-Reynard. Unmoved by these tokens of affection, and cut to the heart at the idea that her Camille "looked very flourishing," Lady Amy "goaded herself into the madness of action, and wrote a fourth letter setting forth her case to Mr. Snaith." Mr. Snaith was her solicitor, and her case was that, after she had deserted her husband, he still ruthlessly persecuted her by paying her debts. Here the fantastic element comes into the story in great force. Mr. Snaith in some mysterious way takes Lady Amy's "case" into the place where such matters are decided; a host of witnesses testify to the guilt of Camille, for whom no one appears. The result of these somewhat hazy legal proceedings may best be described in the words of Camille himself:—

But one day arrived a notification from a lawyer of the suit you had instituted against me. Desertion, &c., I little knew what I was the victim of. You know all this part of it. How I made no defence; how witnesses jumped nimbly into the witness-box, and gave evidence against me. Hybrid creatures from Trouville; shady Englishmen who had been forced by disgrace into the humiliating shelter of a foreign land.

Having gained her case, Lady Amy was now free, as she put it, to "better herself" by marriage. She submitted to the nauseous courtship of Conrady, and fell so low as to allow him to instruct her in the pastime of skating on wheels. "I've been longing for this moment," says Conrady. "I should have longed for it still more insanely if I hadn't had you half in my arms all the afternoon." But though the toils of Conrady were gathering round Lady Amy, other and better influences had not deserted her. A mysterious Mr. Chilian Grey had taken a house in the neighbourhood. He was a very old man, with a grey beard and blue spectacles, and on one occasion, after he had been present when the heroine was singing, a low, faint voice was heard to whisper "Amy." The experienced reader begins to guess who Mr. Chilian Grey is, and his suspicions are soon confirmed. It chanced on the evening when Georgie had been warned against "high social doings" that she was run down by Mr. Grey's pony-carriage. He took her into his house, and gave her some green Chartreuse, when the shy, yet trusting, little creature expressed a wish to be his guest. "You can help me, beyond any words of mine to express, by giving me the shelter of your roof for a day or two." Thus appealed to, Mr. Grey threw off his disguise, his beard, spectacles, and so forth, and appeared as Camille Langdon. Georgie now understood the whole affair, and let Mr. Langdon know that Mr. Conrady had accused him of enjoying himself at Trouville. The result was that Camille seized the earliest opportunity to give Conrady "a blow across the face, a fierce blow right across the face that struck his hat off, and left him reeling, his dark, coarse hair ruffled by the wind." It had dawned on the mind of the injured husband that Conrady had aided Mr. Snaith to win Lady Amy's "case" by suborning the "hybrid" witnesses at Trouville.

The rest of the novel is a game at hide-and-seek between Lady Amy, her lover, and her ex-husband. The latter secured an interview with his late wife in the manner reprobated as "hame sucken" by Scotch law. "The house shook, as with a crash he burst the bolt that fastened the door, and entering, sprang up the stairs, two steps at a time, and entered Amy's room." The scene that followed was tolerably impassioned:—

Not to clasp her, press his lips on her silken hair, would have required superhuman strength of will.

He clasped her to him until he felt the beating of her heart; he kissed her hair until his moustache was entangled in its silky tendrils.

Then he flung her from him, saying hoarsely and low,

"Get away from me! Do not touch me! You are mine no longer. You may belong to any man—but you can never again belong to me! Why!" with a harsh laugh, "it's shocking that I should be here in your room!"

Here it appears that when once a man gets into the inveterate habit of flinging his wife about, even years of absence will not cure him of the practice. We are not aware that there was anything to prevent Camille from marrying Lady Amy over again and starting afresh, and indeed we could quote a precedent for this course from a recent novel of some weight. This was a plan which occurred to neither party, for Camille is too much occupied in justifying his change "from Camille Langdon to Chilian Grey."

"Doctors no doubt, the asses, would say that this was a piece of eccentricity, produced by a morbid condition of the brain resulting from my illness; I deny that; it was a reasonable thing to do, under the circumstances, what I did." Without leaning, as a rule, to medical evidence in support of pleas of insanity, we are obliged to side in this case with "the doctors, the asses." It may be admitted, on the other hand, that Camille's policy of disguise was as "reasonable" as the rest of his and of Lady Amy's actions. After their midnight interview, which ends with a clever description of a conflict between pride, love, and bad temper, Camille went abroad. Lady Amy took to champagne and chloral, and dragged the *ingénue* Georgie about with her to Brighton, Paris, and to other places, where she saw a great deal of rowdy company. This interfered with the love-making of the poetical Blagrave, who was accustomed to address Georgie as my "smile amid dark frowns," my "gentle tone amid rude voices." No voice could well be more rude than that of Lady Amy, who, by way of discouraging Mr. Conrady, said, "What a scrubby Cockney set you all are here at Brighton!"

It is scarcely worth while to follow Lady Amy through each step from respectability to something short of what is quite reputable. Camille at last invited her, as we understand, to fly with him to Italy:—

Then, Amy, come to the loveliest of all lands with me, where every fair creation that life knows ministers to the sense; and we will begin another dual existence, which shall be like the reunion of two once miserable souls that have passed through earthly sorrows, and have been divided and reunited by Death. Come!

The interview at which this invitation was given took place on the Downs at Brighton. Some one rode past swiftly. "It was Conrady, on a fiery Morocco barb, whose wild eyes and impatient hoofs told of its fierce, sun-land temperament." A man who rides fiery Morocco barbs on the Downs is capable, as the sequel shows, of any crime. We do not intend to reveal the catastrophe. Lady Amy "deserved all Folly's punishments, and she has received them."

The plot of *Camille's Tormentor* is the mere burlesque of a plot. The purpose of the author is, no doubt, expressed in a sermon of Georgie Glyn's:—"Deeds of love, and thoughts of true things and pure, cut us off from that wretched absorption in frivolity and worldliness which paralyses our better self." It is a pity that the author of *Camille's Tormentor* has thought it necessary to develop this moral in such a queer environment of people and circumstances as that which we have described. In many passages she shows observation, powers of description, and all through the book a confident fluency which leads her into curious errors. It is scarcely accurate to say that in the quarrel between two girls "rivalry and an invincible determination on the part of each to outshine the other were the *casa belli*." "Les exploits de Digenis A. Kritas" (vol. i. p. 275) is perhaps an American way of saying "Les exploits de Digenis Akritas." Trifles of this sort are hardly noticeable in the prevailing recklessness of a plot in which many really admirable sketches of impulsive character are lost and obscured. It is hard to combine the attractions of a novel of "fast" life with a regard for propriety and an inclination to enforce moral lessons. The writer of *Camille's Tormentor* ought to make her choice, and is quite clever enough to produce an interesting book which shall owe nothing of its interest to descriptions of dubious flirtations and impossible divorces.

AN EASTERN REFORMER.*

THE fast of Ramadán was over, and the exhausted people were assembled in multitudes in the great Mosque of El-Basrah—that pious city upon which, according to tradition, Allah daily casts an approving glance. A man stood on the steps of the pulpit, and, throwing away his kaftan, cried aloud, "O, ye who are here met together! Like as I cast away this garment, so do I renounce all that I formerly believed." This man was El-Ash'ari; and this day, three hundred years after the flight of the Arab prophet from Mekka, was an epoch in the history of Islám. For the faith of Mohammad has passed through more phases and experienced greater revolutions than perhaps any other of the religions of the world. In the earliest, the Mekkan phase—the shortest but the noblest of all—we see a simple and singularly lofty Theism, disfigured indeed by a startling realism, but nevertheless possessing a grandeur that Islám never saw again. At Medina the religion of Mohammad underwent serious and unhappy modifications. The prophet, partly in imitation of, and partly in opposition to, the Jews of Yathrib, introduced changes in his teaching which form a

* Zur Geschichte Abu'l-Hasan Al-As'ari's. Von W. Spitta. Leipzig: Hinrichs'sche Buchhandlung. 1876.

melancholy contrast to his earlier faith. Thus far Islām had been a religion of the Arabs. It had yet to learn the influence that culture can exercise upon faith. When the tide of Mohammadan conquest rolled northwards this influence began to be exerted. At the Court of the Khalif at Damascus was collected whatever of intellectual life the Syrians had attained to under the rule of the Byzantine Emperors; and, low as was the standard reached, it was sublime compared with anything the Arabs had before known, and Islām soon gave signs of its influence. At this time Christianity also came into play. The Syrian Christians were well received at the Court of the Khalif, and were often encouraged to discuss points of faith with their Muslim antagonists; and the result of the collision of the two creeds is apparent in the doctrines of some of the early Mohammadan sects. When the 'Abbāsi Khalif established their throne at Baghdad, Islām entered its fourth or Persian phase. Encountered by Parsees and Buddhists, the Muslim conquerors discovered that there were not a few things in heaven and earth not dreamt of in their philosophy, and they forthwith set about supplying the deficiency.

Thus we see Jewish, Christian, Syrian, and Persian elements successively introduced into the simple creed of Mekka. But another influence was brought to bear upon Islām in its third and fourth phases, more potent than any of these; this was the philosophy of Aristotle. Introduced to his works in Syria, the uncultivated but always keen-witted Arabs soon began to take a delight in them which would have done credit to any mediæval university. Plato they never understood, and scarcely tried to understand; but Aristotle speedily created an enthusiasm which was fraught with the most momentous results for the Mohammadan religion. The immediate effect of the study of Aristotle's logical writings was the foundation of schools of Freethinkers. Of these the school of the Mo'tezilis was the most important. They were what may be called the Broad Church of Islām. They repudiated the realistic ideas about the Deity which were rife among other Muslims; denied predestination and asserted the doctrine of individual responsibility; and scouted the legends of a sensual paradise and of bodily punishments in hell. Armed with all the resources of practised dialecticians, the Mo'tezilis soon found themselves triumphant. The orthodox divines, unskilled in debate, and able to substantiate their opinions only by vain appeals to Sūrah and Sunnah, were utterly worsted in their encounters with the Broad Church, and eventually declined to discuss matters of faith altogether. Orthodoxy seemed about to be exterminated, at least among the educated classes, and free-thought (of an exceedingly moderate and reasonable kind, be it said) appeared everywhere victorious.

It was at this crisis that El-Ash'ari arose, a prophet in Basrah. Born in the 260th year of the Flight, of an old Arab stock, he was brought up in the strictest orthodoxy; and, as a natural result, on arriving at years of discretion he found the trammels of his childhood's faith too narrow for endurance, and enrolled himself among the disciples of a celebrated doctor of the Mo'tezili heresy. Up to his fortieth year he adhered strictly to the tenets of his master, and was generally regarded as his most distinguished pupil; when a difference arose between them, which was attended with weighty consequences for Islām. Tradition ascribes the origin of this difference to a discussion between pupil and master on the necessity that God should do right, and the impossibility of evil with Him. El-Ash'ari put the case of three brothers, one of whom lived a righteous life, the second was godless, and the third died when a child. The master answered, "The first will be rewarded in heaven, the second punished in hell, and the third neither punished nor rewarded." To this his disciple objected. "But what if the third were to say, O Lord! if thou hadst but let me live I might have become pious, and entered into paradise like my godfearing brother?" The sheykh replied, "God would say, I knew that thou, hadst thou lived, wouldst have been godless and an infidel, and have gone into hell." El-Ash'ari instantly pressed the obvious rejoinder, "Then the second brother would say, O Lord! why didst thou not let me also die as a child, that I might not have sinned and come into hell?" The professor, fairly driven to bay, exclaimed, "Art thou possessed?" "Nay," said El-Ash'ari, "but the sheykh's ass is stuck fast on the bridge."

Whatever may be the historical truth that lies beneath this tradition—and questions like these have been asked and left unanswered among others than Muslims, and in later times than the tenth century—the fact is certain that El-Ash'ari, dissatisfied with the liberal school of which he had been a zealous supporter to his fortieth year, and perhaps filled with that longing after a definite and authorized creed which has brought about the most extraordinary revulsions of faith in men of all times and of all shades of intellect, gave himself up to a minute examination of the Koran and traditions, in order to test the evidences of orthodox Mohammadanism. After a period of severe mental struggle, not without the customary accompaniment of visions with which legend is wont to embellish such states of transition, he satisfied himself of the errors of free-thought, drew up a *Summa Theologica* of his reformed doctrine, and presented it in the great mosque of El-Basrah with the words and gesture already narrated.

The mere reaction of religious feeling from scepticism to strict orthodoxy would in itself be little. History has furnished countless instances of men who, weary of battling in the quicksands of free-thought, have taken refuge beneath the sheltering rock of a traditional Church. But it is not often that these men carry back with them into their peaceful retreat the broad principles and scientific methods which were formerly their greatest pride. They

generally look back upon their days of scepticism with horror and allright; and do not dare to approach ever so distantly their former canons of evidence and methods of reasoning. El-Ash'ari's case was different, and it is this that gives it so great an historical importance. He saw that, without the logical training of their opponents, the orthodox party could not hope to maintain their ground, and he at once introduced into traditional Islām the dialectic system of the heretical sect in which he had been educated. This was his work; not to give the people a heaven-born revelation, not even to elaborate a new interpretation of Mohammad's mystical sayings; but simply to give the orthodox the weapons of the sceptics, to teach the upholders of the traditions how to defend them against the skilful arguments of their adversaries. It seems but a slight thing, this moulding of the Arab material in a foreign form, this grafting of Greek logic on Mekkan dogmas; but it produced astounding results. It effected nothing less than the overthrow of the liberal school, and the establishment of Ash'arite Islām, or at least forms of Islām mainly founded on Ash'arite principles, over the greater part of the Mohammadan world to this day. With us in the present time, the vanquished indeed claim more sympathy than the victors. The defeated liberal party was really nearer to Mohammad's earliest teaching than was El-Ash'ari; and from the point of view of comparative religion there is no question that the Mo'tezilis were far in advance of the orthodox divines. Yet, whichever way our sympathies may turn, it is impossible not to recognize the importance of El-Ash'ari's place in the history of Mohammadanism.

The remainder of the life of our reformer was spent in disputations at the mosques, where he would hold at bay a ring of sceptics, making them wonder at the keen edge of his replies; and in composing polemical treatises, of which about a hundred, only one-third of the whole number, have come down to us. After five-and-twenty years thus spent in doing battle with the heretics, he died at El-Basrah, in A.D. 935, the most distinguished man of his time. It is not creditable to his charity to have to record that the disciple on whose breast he lay heard the dying man mutter these last words:—"The curse of God be on the Mo'tezilis; their work is delusion and lies."

Dr. Wilhelm Spitta's excellent biography, in which will be found extracts from the writings of the Eastern reformer, is a valuable contribution to the history of the Mohammadan religion. Houtsma has already treated of the contentions in Islām up to El-Ash'ari's time, and Professor Mehren of Copenhagen, we understand, has presented to the Oriental Congress at St. Petersburg a work on the Reform of El-Ash'ari in which he carries the history beyond the lifetime of the reformer. The various developments of Islām form a curious study, and not the least interesting chapter is the one that Dr. W. Spitta has treated with so much learning and ability.

LINDORES ABBEY.*

UNLIKE most of the abbeys in Scotland, Lindores did not owe its foundation to the "Sair Sauct for the crown," but to his grandson and namesake, the Earl of Huntingdon. This David, the original of Sir Kenneth of the *Talisman*, has had many romantic adventures laid to his account on no better authority than the very imaginary history of Hector Boece. The story ran that he founded Lindores as a thank-offering to commemorate the last of his many memorable escapes, when, on his return from the Crusades, he was shipwrecked near Dundee. Unfortunately, Fordun, who lived nearer David's own time than Boece, says not a word of the shipwreck. It seems strange that the grandfather of Robert Bruce, and the common ancestor from whom all the claimants of the Scottish crown at Norham traced their claim, should be best known in history by the title of the English earldom which he inherited from his grandmother, the daughter of Waltheof. He lived so much in his English castle of Fotheringhay that his granddaughter Devorgilla, the mother of John Balliol, was known as the "Lady of Fotheringhay." But at that time the distinction drawn between members of the same nation living north and living south of the border line, and the bitter hostility which was created by the War of Independence, were as yet undreamed of. Wintoun tells us that England and Scotland were "as one." In those times the English could "roam scathless through Scotland as they pleased, and the Scots could do so throughout England, though laden with gold or any ware whatever." It followed then almost as a matter of course that, when the Earl of Huntingdon built the great abbey which he endowed largely with his English as well as with his Scottish lands, he should build it in the English style. The site which he chose for it was both picturesque and fertile. The stately abbey, with its red sandstone walls and pillars, and facings of grey, rose on the bank of the Tay, with the screen of the Ochils behind, and in front the "fair Carse of Gowrie," stretching away to the girdle of fantastic peaks that shut in the dreaded Highland hordes. Wood and water were there in plenty; and the soil, besides its fertility, had the excellent quality of being as fatal to noxious reptiles as the "Isle of Saints" itself.

Unfortunately, the walls of the abbey have passed away almost as completely as the memory of the monks, of whom Mr. Laing

* *Lindores Abbey, and its Burgh of Newburgh; their History and Annals.* By Alexander Laing, F.S.A. Scot. Edinburgh: Edmonston & Douglas. 1876.

tells us that no tradition remains save the proverb "The bells of the abbey will aye be gotten rung":—

There is no entire portion of Lindores Abbey remaining; and until within the last few years, so completely were the ruins hidden under mounds of their own rubbish, that even the most experienced in ecclesiastical structures could with difficulty make out the ground plan of the building. The ruins were so completely overgrown with trees and shrubs, and the place was in such a state of utter desolation and neglect, that it was known in the neighbourhood solely by the name of "The Wilderness."

Quite recently, however, the rubbish has been cleared away so as to show the stumps of the pillars, and to make it possible to trace the plan of the building. Part of the walls of the chancel and of the tower are also still standing. The only part, however, which remains entire is a groined arch leading into the cloister court. This complete destruction is not the work of the Reformers; for Lindores was let off easily by them. John Knox writes of the visitation of the monks of Lindores:—"We reformed them, their altars overthrew we, their idols, vestments of idolatry, and mass-books we burnt in their presence, and commanded them to cast away their monkish habits." But he says not a word of pulling down the walls till not one stone is left upon another, as we now see it; for the abbot had had the good sense to submit himself to the "congregation and to put some reformation to his place." The work of destruction was stirred not by religious zeal, but by the more sordid motive, love of gain:—

The work of spoliation has gone on so gradually, that it has generally escaped observation and record; but in the charter chest of Newburgh, there is preserved a record of an appropriation and destruction of such an extensive character, that the heirs of the perpetrator had to refund the then proprietor, Alexander, Lord Lindores. Slates, timber, stones, hewn and unhewn, were carried off for the erection of a house in Newburgh, the mouldings of the doors and windows of which still bear witness from whence they were obtained. On the 18th April, 1743, the following occurs in the records of the kirk session of Newburgh:—"To James Bissatt for bringing the free stone from the Abby for John Black's House co. 03. 00;" an entry which shows that the abbey was used and recognized as the quarry for the neighbourhood.

Even so recently as five-and-twenty years ago, the foundations of a row of pillars and the remains of a spiral stair, which were dug out of the rubbish, were carried off in the same unscrupulous way.

Like the ruins of the walls the historical records of Lindores are of the most meagre. The abbots took less part in public affairs than we should have expected from the heads of a house whose revenue was estimated at 4,000*l.* sterling yearly. It is only occasionally that the national history touches the quiet cloistral life within the abbey walls. In the year 1218 the Prior of Durham, who had been sent to remove the interdict laid on Scotland in the preceding year, lodged at Lindores on his way home, and narrowly escaped being burnt to death in his room by a fire ascribed to the carelessness of his chamberlain. So much was he injured by it that he never reached Durham, but died at Coldingham. It was at Lindores that Alexander, Prince of Scotland, who would have been the fourth of his name had he come to the throne, died, and thus left the way to the throne open to the descendants of the founder of the abbey. In the long war caused by the contested succession we find occasional mention of Lindores. It was visited both by John Balliol and by Edward of England.

One of Wallace's victories was won at Inneside, close to the abbey lands, and in the abbey itself, in 1306, Campbell of Lochow and Sir Alexander Seton signed a bond pledging themselves to stand or fall with Robert Bruce. One of the nine stone coffins that have been dug out of the ruins must have held the wasted frame of that unfortunate Prince of Scotland, the first Duke of Rothesay, who was buried here apart from all his race. To the quiet of the cloister of Lindores the last of the Black Douglases, after his thirty years of exile, came to pass the five years of rest and peace which ended his chequered life. Though the abbots kept aloof from the turmoils and party feuds which divided the Court and country, they seem to have been foremost where any interest of religion was concerned. The "Official of Lindores" headed the Council by which Resby, the first heretic burnt in Scotland, was tried and condemned, and succeeding abbots took an active part in the martyrdoms of both Patrick Hamilton and Walter Miln. The last abbot of Lindores was Leslie, afterwards bishop of Ross, the staunch follower and friend of his unfortunate Queen, who, by a strange freak of fortune, met the tragic end of her unhappy life in the very castle where her ancestor, the founder of the abbey, had lived so long. After the deposition of Mary, when Leslie left Scotland, the abbey lands passed into the hands of another Leslie, Patrick, son of the Earl of Rothes, who held them as lay commendator. He was created Lord Lindores by James VI. in 1606, and at the same time "our said sovereign Lord and estatiss aforesaid, dissolviss, suppressiss, extinguiss, and abolissches the foresaid abbey and monasterie of Lindores, Memorie; and name thereof, with the hail ordouris, institutiones, and foundationes of the same simpliciter and forever." From this time forth the dwellers in the new burgh seem to have done their best to aid in the extinguishing and demolishing of the abbey by treating it as a convenient quarry from which they might steal stones ready hewn for their own houses.

So ends the story of the abbey. But if there is little to be told of the nature of its buildings, or of the manner of life of the brethren within them, there is much to be told about the new burgh that had gradually grown up outside its gates. The greater part of Mr. Laing's book is taken up with extracts from the records of the Burgh Courts and of the Kirk Sessions. These extracts are both interesting and amusing. With their help we can conjure up a very lively picture of the social state of a Scottish burgh little

more than a century ago. In those days the "Town-herd" was an officer of much importance, and the winding of his horn through the streets on a summer morning was the signal which bade the burghers drive forth their cows to be led by him to the common pasture outside the town. They held their arable land in common too. And the comparative value of the "rigs" allotted to them on the "Wodrife," as this land was called, was an unfailing source of quarrel and dispute. In those days potatoes were unknown. The first grown in the neighbourhood were planted after the "Forty-five" and were looked on as a great delicacy. Newburgh did not rise to a position of any importance till after the introduction of the linen manufacture. The whole population then took to the spinning and weaving of linen. Maid-servants were bound to spin so many yards of yarn weekly. The cottars' wives used to gather round the laird's lady and have what would now be called a "spinning bee," in which each strove to outdo her neighbours in dexterity and swiftness, and even the farm-labourers had part of their wages paid in lint. The strictest rules were made to keep up the credit of the town manufacture. No one might set up as a master weaver without becoming surety to the magistrates that he would hold himself bound only to produce faithful and honest goods. No web of linen was allowed to leave the burgh till it had been examined, approved, and stamped by the stamp-master. Perhaps it might be as well for our national honour in these days of shoddy and of sham if some such restrictions were still in force.

The records of Newburgh, like those of all other Scottish towns, are disgraced by the frequency of trials and persecutions of witches. They also abound in cases of Sabbath-breaking and profane swearing, and it is a little amusing to find that mere abstinence from work on Christmas Day, though unaccompanied by any feasting or merry-making, was considered as a more grievous crime than even a "Sabbath breach." The temptation to keep Christmas in defiance of the law must have been strongly felt in a district where the attachment to the House of Stuart and to the Episcopal Church was very strong. In the counties of Fife and Kinross, at the ejection that followed the Revolution of 1689, fifty-five ministers were turned out of their livings, and only sixteen stayed in; and we find the records of Presbytery after Presbytery in which ten out of twelve or fourteen out of fifteen of the clergy lost their livings rather than become Presbyterians. The result of this was that in many parishes for years there was no service of any kind. Mr. Laing tells us that "for nearly eight years (1689-1697) there is no record of public worship having been observed in Newburgh Church, and similar neglect occurred in numerous other parishes."

Newburgh played no active part in the "Forty-five," though many of the neighbouring lairds took up arms for Prince Charles; nor did it suffer much from the visit of the Highland army. A pair of shoes, whether exposed for sale or on the feet of the owner, seems to have been the one temptation they could not resist. A party of the "petticoat-men" entered Arngask Church one Sunday morning while the service was going on, when they very quietly sat down among the congregation, unshed every man his man, and went off delighted with their spoil. Mr. Laing has added to his notice of the burgh and the abbey a chapter on the lairds' families of the country round, and on the persons of note who sprang from them. Among these was Lady Halket, who turned doctor, and whose skill in medicine was so great that we find in the town records entries of moneys paid for the conveyance of sick persons to consult her at her house. After the battle of Dunbar "she and her women dressed about threescore poor wounded soldiers." To be sure a little knowledge must have gone a long way in a country where not so very long ago the favourite treatment for sore throat or hooping-cough was "to sew a living caterpillar between two pieces of flannel, leaving the animal sufficient room to crawl, and then to tie the flannel round the neck of the person affected." As the worm died the patient was supposed to recover. Another celebrity who had some connexion with Newburgh was Sir James Balfour, of Denmiln, the author of the *Annals of Scotland*. His vast collection of rare manuscripts met with the same mishandling as the ruins of the abbey. Many of them were used by the shopkeepers of the town to wrap up their parcels.

Mr. Laing has also devoted a chapter to a description of the "standing stones" of the neighbourhood, at Lindores and at Mugdrum, and he also notices the Macduff Cross. He seems inclined to follow the opinion of Dr. Stuart as to their origin and inscriptions. His book closes with a chapter on "Old Customs and Folklore." As his information has been principally collected from the lips of old people who remembered the fashions of their youth, it contains some very curious particulars about many superstitions and observances that have now quite passed out of mind.

THE MAID OF STRALSUND.*

STRALSUND had a siege like Saragossa, but the Maid of Stralsund is not historical like Augustina. The case is otherwise with several of the other characters in Mr. de Liefde's romance; for a romance we suppose we must call it, and not an "Epoch of History," to which species of publication it bears no small resemblance. We have no desire to institute any comparisons, invidious or otherwise, between Mr. de Liefde's abstract

* *The Maid of Stralsund: a Story of the Thirty Years' War.* By J. B. de Liefde, Author of "The Beggars; or, the Founders of the Dutch Republic." London: Hodder & Stoughton. 1876.

of part of the history of the Thirty Years' War, with which he has chosen to connect his singularly simple tale of love and hate, and so unromantic a contribution to historical study as Mr. S. R. Gardiner's recent publication in Mr. Morris's series. Mr. Gardiner happens to be master of his subject, and we do not say that Mr. de Liefde has not very creditably got up his. The latter, however, comes before us as the author of an historical novel, and we are not called upon to criticize *The Maid of Stralsund* under any other aspect.

The historical novel is a kind of literature before which even sturdy readers are apt to wax faint, and which yet, if one may judge from the ratio of the supply to the demand, seems successfully to defy the many difficulties and dangers which beset this class of composition. When a man—or a woman, for ladies seem largely to affect this kind of fiction—sets about writing an historical novel, he or she can only have one of two intentions. Either the object of an historical novel is to secure a background at once suitable and striking to a story which claims a substantive, though not a wholly independent, interest of its own; or the more ambitious design of such a work may be to treat an historical period, episode, or group of characters as itself the subject of the story, and, while not losing sight of the artistic conditions of the work, to write a chapter of history, so to speak, by the light of the imagination. Historical novels of either kind have their justification, and have had their success. To instance more recent writers only, and not diverge into a discussion of the place belonging to Scott in a branch of literature more especially associated with his name, George Eliot's *Romola* is an admirable illustration of the former kind of historical novel, and the late Lord Lytton's *Harold*, which has justly won praise alike from historical students and from lovers of fiction, of the other. Let us inquire to which class, if to either, the book before us is to be assigned.

In the first place, it may readily be conceded that no better background could have been suggested for any story of incident, character, or manners (and the historical novel, at all events, must include all these elements) than that which Mr. de Liefde has in the present instance chosen. His tale begins with the siege of Stralsund, and ends with the battle of Lützen. The period which it includes is therefore at once the central and indisputably the most generally interesting part of the great war, and its scene is the theatre of the most wonderfully rapid and changing succession of events forming part of the history of the struggle. The steadiness of the burghers of Stralsund may have been determined by a mixture of motives, and at times may have been qualified by conduct in which prudence tempered heroism; but its result was to break the seemingly irresistible tide of Imperial aggression—perhaps (though historians have differed, we believe, on this point) to relegate for ever into the realm of delusions the vastest scheme of ambition conceived by the House of Hapsburg in the days of its dynastic duality. A fancy which it certainly destroyed was that of the irresistibility of Wallenstein's military genius. The famous story of his declaring to the envoys of Stralsund that he would have their city were it bound with chains to the heavens, sufficiently marks the popular consciousness of the check which his failure before Stralsund imposed upon Wallenstein's ambition, of the disbelief which it first aroused in others—perhaps in himself—in the all-sufficiency of his star. There is no reason, we may remark in passing, to doubt the fact that Wallenstein uttered such a threat, merely because the expression used by him was not one of his own invention. The saying of Wallenstein is mentioned, as the late M. Fock informs us in his volume on Stralsund history, by two independent contemporary authorities. On the other hand, it would not appear to have been uttered on the occasion to which later tradition has usually attributed it, and on which it is duly introduced by Mr. de Liefde. But the consequences of the siege of Stralsund were not merely negative. The feebleness of the Danish efforts in aid of the Stralsunders opened the door of Germany to a mightier champion than Christian IV.; soon the Swedish deliverer was on Pomeranian soil, and was preparing for his victorious march. The awful fate of Magdeburg—on whomsoever its responsibility is to be cast, or between whomsoever it is to be divided—made Gustavus Adolphus the inevitable leader of the whole Protestant North of Germany; at Breitenfeld he won his first decisive victory; and Wallenstein's disgrace and Tilly's death seemed to leave him without a military opponent worthy of his steel, as in the Protestant councils his daring genius was without a rival. Already the present, and perhaps the future, of the Empire seemed within his grasp, when, under new conditions and with newly-expanding designs, Wallenstein assumed the command once more. At Nürnberg he baffled the attempts of the hitherto invincible King to force his position; and at Lützen the glorious career of Gustavus came to a sudden end. Henceforth the conditions of the struggle changed; and what remains of the history of the Thirty Years' War, though full of the most varied interest, is, as a whole, in its campaigns as well as in its negotiations and intrigues, a tangled field, through which, whether in historical or in imaginative composition, only a bold and firm foot is likely to find its way.

The number of famous characters which crowd this chapter of history might fairly be described as all but unsurpassed. There is the Lion of the North himself, with his companions in arms and his great counsellor; there is Wallenstein, of whom Schiller has given so wholly ideal a picture as to have left abundant opportunities for pictures of a very different kind; there is Tilly, the Tilly of Protestant tradition and the Tilly reconstructed by Catholic zeal. Of lesser men, there are others whose careers and

characters seem to mark them out as figures excellently suited for historical romance—such as Arnim, the general who conducted the siege of Stralsund before Wallenstein's arrival. He might (had Mr. de Liefde thought fit) have been drawn as a type of the restless military ambitions and the extraordinary personal careers of the age. A Brandenburger and a Protestant by birth, he served in turn under Gustavus, under Sigismund of Poland, and under the Emperor and his generalissimo. He then again fought under Gustavus as the commander-in-chief of the Saxons, and in the end closed his career as a loyal servant of the Emperor. It might have been worth while to make something of such a type, which yet had quite sufficient individuality to make it a type and something besides. Of other leading or secondary personages there are more than the most crowded canvas could find room for; in short, the characters are so many, and have for purposes of fiction been so little used, that an enterprising novelist would here find a whole gallery ready to his hands, and be only embarrassed by the abundance at his disposal. Finally, there is the whole mass of contemporary life in court and city, and in camp and field, with its confusion and conflict of nationalities and creeds, its chaos of interests and superstitions, discernible to us in the infinite variety of its component elements by the light of evidence of all kinds—State papers and personal narratives, and letters and songs. A self-painted picture of manners presents itself which tempts, and has tempted, the most skilful of artists to its reproduction; nor is any one novel, or any one novelist, likely to exhaust so incomparably copious a store.

Mr. de Liefde is accordingly happy in the choice of his theme, so far as it connects itself with history. If he has notwithstanding contrived to produce a book of almost exceptional dulness, his workmanship must be somehow in fault. He begins in strict accordance with the orthodox fashion of historical novels, with "There was a strange commotion in the streets of Stralsund one morning in April, 1628"; but after a few pages describing the agitation caused in the city by the demand for the admission of an Imperial garrison, and the supposed unwillingness of a Calvinist preacher to sign the counter-declaration of the burghers of fidelity to the Augsburg Confession, the author considers that "it will not be out of place here to relate some of the circumstances which gave rise to this state of affairs." We are therefore invited to brush up our history, to remember the previous course of the war, and the antecedents of "the Duke of Waldstein, or Wallenstein"—a designation not so scrupulously accurate as Mr. de Liefde seems fondly to suppose. Thus fortified, we resume the delights of fiction:—"The weather was beautiful," and the lovers are introduced. They consist of the Maid of Stralsund, daughter of the intractable Calvinist pastor aforesaid, her betrothed, Theodore, a cross-grained youth, of the most jealous disposition and ungovernable temper, and Captain Harry Wyndham, an officer of the Scottish regiment in the Swedish service. Theodore is the only attempt at character in the book, and is not ill sketched. The rest are the most ordinary figures of this class of fiction, whose sentiments, speech, and conduct can be predicted with the certainty with which the playgoer speculates on what he has to expect from the most time-honoured types of melodrama. Theodore outrages his betrothed's feelings by his furious jealousy, and all but breaks his worthy father's heart by his intended betrayal of the liberties of Stralsund. Finally, he takes service under the Imperialists, and dies in his father's arms at the last battle mentioned in the book. Wyndham is wounded and imprisoned, but freed in time to witness Magdeburg's doom, to see Magdeburg avenged, to fight at Lützen, and to depart in peace with Helena to Scotland; "and in the archives of the Wyndham family there is a somewhat voluminous document by another Helena, beyond doubt a daughter, which relateth much of this history." Helena herself is lost and recovered, and, notwithstanding a terribly suspicious visit which she pays to Wyndham's quarters on a mission of charity, leaves the story, we need not say, without a stain upon her character.

The narrative which leads to these not unexpected results shifts its scene from Stralsund to the camp of Wallenstein, and afterwards to Wyndham's prison on the Lake of Templin, to the camp of Gustavus, to Tilly's council of war before Magdeburg, to the "Bishop's city" itself, and to numerous other places. Parts of the siege of Stralsund are described with sufficient detail and vivacity to interest the reader; but the camp of Wallenstein has, unless we mistake, been sketched with more striking vigour before; and in the latter part of the book we feel that the author is embarrassed by the discrepancy between the vastness of his background and the smallness of his story. The gipsy, Joe Marks, is, however, a well-contrived and judiciously introduced link; a little more elaboration, for which the materials were abundant, would have made him and his doings a most characteristic element. On the other hand, Mr. de Liefde is conscientiously anxious that the interest excited by his story should not interfere with the instruction the reader may derive from its historical connexion. After Wyndham has escaped from his imprisonment, he requests his friend Baverley to favour him with a summary of the events which have taken place in the North, and by this artful device we are enabled to refresh our knowledge as to the Edict of Restitution and the coming of Gustavus. After Harry and Helena have made their way safely from the ruins of Magdeburg to the Swedish position, the author, in his own name, requests the reader to "step over an interval of rather more than a year," but furnishes him with a short chapter of the progress of the war in that year to console him for the loss. And at the end of the volume, when the lovers are settled and done with, we are

not allowed to give them our blessing without being invited to listen to a few concluding words as to the issue of that great war, part of which the author has "endeavoured, though but imperfectly, to describe."

In short, Mr. de Liefde, although apparently not without previous experience as an historical novelist, cannot be congratulated on having successfully accomplished his task. As a fiction his story is uninteresting, while of his historical materials he has only occasionally made a skilful use. If intended for a novel with an historical background, *The Maid of Stralsund* is constructed with inadequate care and art; as a romantic picture of history it fails, except here and there, even to approach the capabilities of its theme. The characters which it introduces from history are the merest outlines, just recalling, not in any sense reproducing, their originals. The style is completely colourless; the dialogue would suit the Seven Years' War as well as the Thirty, and the Seven Days' War quite as well as either. Wholly inoffensive as the book is in manner, and revealing as it does greater felicity in the choice of subject and more conscientiousness in extent of reading than is usual with the average of historical novelists, we cannot but describe it as, what neither an historical novel nor any other book has a right to be, purely sedative in its general effect.

AMERICAN LITERATURE.

WE have often mentioned the extraordinary liberality and zeal displayed by the American Government in the collection and publication of information of a character which, so far as we are aware, is left by all other Governments to the labour, the energy, and the enterprise of private persons. That they have at great cost thoroughly explored and mapped out, not merely the comparatively settled and inhabited States of the Atlantic and Pacific Coasts and of the Mississippi valley, but the whole of those vast plains which lie between the valley and the base of the Rocky Mountains, and the almost equally extensive highland district of which these mountains are the centre, and which extends from the Canadian frontier to the Gulf of California, is a proof indeed of great activity and enterprise, and of a foresight which provides for future generations much that other States would leave to the time when it should become actually necessary. Still this task, great as it is, falls properly within the scope assigned by highly civilized communities to the duties of administration. But the work of these exploring expeditions is not merely engineering and geographical; they not only do for an almost uninhabited territory nearly as large as Europe what our Ordnance Surveys have done for the British Islands, but they do also, systematically and at the public cost, much of the work that our scientific societies, our geologists, naturalists, and men of science generally have done, separately and without organization, each for a single district. Each important exploring party consists not merely of engineers and topographers, but of botanists, geologists, and paleontologists, all highly competent, and many of them famous in their several departments. Each of these is instructed to regard his special task as forming a no less essential part of the entire business of the expedition than the proper surveying work of taking the heights of mountains and tracing the course of rivers; the hammer and the gun are employed as diligently as the level and the theodolite. When the work is complete, or when a portion of it capable of being separately treated has been accomplished, the Reports which describe the past and present flora and fauna of the Territories are received with as much attention as those of the engineers to whom the chief conduct of the survey has been entrusted; and they are published in a style, often with illustrations, which indicates a zeal for the collection and diffusion of scientific information, and an indifference to cost and to mere practical utility, such as only a Government, or a very wealthy scientific society, could afford to display. The great treatise now before us on the natural history of a part of the Western Highlands* is one of the most remarkable examples of this kind of official interest in science for its own sake. In the whole of an immense quarto volume describing in great detail the animal life of all kinds to be found in that comparatively barren region there are probably not a dozen pages which can be of any immediate practical service to settlers, whether agriculturists or miners. It is probable that not a dozen copies of such a work would be purchased by private persons, its bulk being so great, and the number of similar volumes published from time to time so large, that even scientific students have not leisure to read more than such small portions as touch their own immediate subjects; and such students will commonly find the works they require in public libraries easily accessible to them. We presume, indeed, that it is to these libraries, the number of which throughout the United States, and especially in the North and West, is one of the most striking evidences of the high value set by so practical a people as the Americans upon pure science and literature, that Reports of this kind are almost exclusively distributed. We hope that our own public libraries also are furnished with the scientific "blue-books" published by the American Government; for there are few collections of scientific treatises in which a larger mass of interesting information of all kinds is to be found. A digest of these treatises, extending as they do over a long series of years and describing nearly the whole of the geography, geology,

past and present vegetable and animal life of the central portion of the North-American continent, would be indeed a work of great labour, and would require the co-operation of many scientific men in various departments, but would be a most important contribution to what may be called the statistics of science.

We have received two works of the "Centennial" class, got up with that elaboration and costliness which are characteristic of American publications intended for the glorification of the Union or of individual States, and of more interest and value than most of those to which the Exhibition at Philadelphia has given birth. The first of these is an elaborate and minute account of the Art Galleries of the Exhibition*, illustrated by a number of excellent engravings of the more important and valuable paintings and sculptures therein exhibited. In point of beauty and elegance it is well worthy of a place among drawing-room books; in real merit and interest it exceeds most volumes of that class. Another and still more elaborate work, also most expensively printed, bound, and illustrated, is a history of American progress, social, industrial, commercial, and political, during the past century†, dealing more fully with the trade, manufactures, and inventions, and even with the fashions, customs, and amusements of the country, and the changes which these have undergone since the foundation of the Union, than with mere politics.

The interest belonging to the Vienna Exhibition of 1873 has to a great extent been exhausted by mere lapse of time, and we should have thought that, in the United States at least, it had been completely forgotten in the infinitely greater interest excited by that of Philadelphia. But the Government has thought it worth while to publish an elaborate introduction to the Reports of the Federal Commissioners at Vienna‡ containing, not only abstracts of the principal Reports of international juries and foreign officials upon articles exhibited by Americans, but also a disquisition on the history of International Exhibitions generally, going back to the fairs of the middle ages, and describing in some detail the "inception," arrangements, and organization of every Exhibition of this class that has taken place since that of 1851; those, namely, of Dublin and New York, in 1853; of Paris, in 1855 and 1867; and that of London, in 1862. The technical character of the work will render it useful rather to those manufacturers who find the chief successes of their craft described therein, and who will learn from it what foreign observers thought of the merits and failures of American arts and workmanship, than to the general reader.

The American Revolution left behind it a vast mass of documents, public and private, illustrating both the course of public events and popular opinion and the individual views and personal character of the colonial leaders. Among the latter not the least busy and useful, though bearing no military character and less prominent than many political chiefs, was Mr. Adams, at one time the representative of the United Colonies in France, and later the negotiator of the treaty by which their independence was recognized on the part of the mother-country. He seems to have used his pen with a frequency and a fluency for which it is not easy to account when we consider how fully his time must have been occupied on more important work; but his diligence has been the means of transmitting to posterity a quantity of matter illustrating various phases of the Revolution as seen from different points of view, and the characters of a number of his principal colleagues, which possesses great historical interest. With his wife in particular he seems to have kept up a very close and constant correspondence, noting and commenting upon almost every important incident of the time. His descendant, Mr. Charles Francis Adams, has on former occasions published selections from these letters and from the replies of Mrs. Adams, and these publications have been received by his countrymen with great and general interest. The present work§ contains the letters both of husband and wife during the period of the Revolution—that is, from a date shortly subsequent to the destruction of the tea in Boston harbour down to the signature of the final treaties between Great Britain, France, and the United States. The first letter of Mr. Adams contained in this volume is dated the 12th of May, 1774, the last the 18th of February, 1783; and the selections from the correspondence during this period occupy more than four hundred closely printed octavo pages. These domestic letters are of course a very small fraction of the entire correspondence in which Mr. Adams was engaged during those years, and constitute perhaps its least important, but not its least readable and interesting portion. They strikingly show the bitter feeling towards officials and loyalists, the fierce party spirit and bigoted political intolerance, which pervaded Massachusetts, if not the other colonies, even before the outbreak of the war; and which, much more than the incompatible pretensions of the Imperial Parliament and the Colonial Legislatures and people, made war inevitable. When we find not merely the populace and the

* *The Art Gallery of the Philadelphia Exhibition*. Illustrated by Engravings; and with Introduction and Descriptive Text. By Edward Strahan. Philadelphia: Gebbie & Barrie. London: Sampson Low & Co. 1877.

† *The American Centenary: a History of the Progress of the Republic of the United States during the first Hundred Years of its Existence*. By Benson J. Lossing, LL.D., Author of "History of the War of 1812," &c. Philadelphia: Porter & Coates. London: Sampson Low & Co. 1877.

‡ *An Introduction to the Reports of the Commissioners of the United States to the Vienna Exhibition of 1873*. Washington: Government Printing Office. London: Trübner & Co. 1876.

§ *Familiar Letters of John Adams and his Wife Abigail Adams during the Revolution; with a Memoir of Mrs. Adams*. By Charles Francis Adams. New York: Hurd & Houghton. London: Trübner & Co. 1877.

* *Report upon Geographical and Geological Explorations and Surveys West of the 100th Meridian*. Vol. V.—Zoology. Washington: Government Printing Office. London: Trübner & Co. 1875.

Puritan preachers and demagogues of Boston, but a political leader, a man of education and experience in public affairs like Mr. Adams, speaking of all opponents, whether in the council or the field, in terms of virulent abuse and invective, and see the writer, even in private letters, displaying an utter incapacity to do justice to the character, the situation, and the duties of any man engaged in the official or military service of the Crown, we cannot wonder that every attempt at negotiation was misinterpreted and misunderstood, and that the best-meant efforts at reconciliation were received with a determined prejudice which rendered them utterly hopeless. On one point the letters may perhaps help to correct certain false impressions prevalent among the grandsons and great-grandsons of the revolutionary soldiers. The havoc committed by the English troops and the mercenaries employed by the British Government, which in nowise exceeded the usual severities of war at that period, has been preposterously exaggerated by American historians; while they have slurred over the records of the far worse havoc and the brutal indignities inflicted by the revolutionists on that large section of the American people who loyally adhered as long as possible to their Sovereign; cruelties which of course would have justified the sharpest reprisals on the part of the English commanders. Mr. Adams is no more just or reasonable on this subject than his contemporaries or successors; but he does here and there let fall some accidental evidence as to the facts of the case which may serve to correct the misconceptions too prevalent among those who derive their notions of revolutionary heroism and British cruelty from American school histories.

Mr. Whittaker's *Life of General Custer** is full of interest; it is a vigorous and graphic account of a brief but brilliant military career, beginning with the commencement of one of the greatest wars of the age, and closing, unhappily, in one of the many signal disasters of that petty Indian warfare which does so little credit to the Federal Government and army. Mr. Custer was a cadet at West Point when the Civil War broke out, and with the rest of his class was promoted to a lieutenancy as soon as it was possible to hurry them through a formal graduation. He had the good fortune to be immediately appointed to one of the finest regiments of the regular army, the 2nd Cavalry, of which, if we rightly recollect its story, Sidney Johnstone was the Colonel and General Lee the Lieutenant-Colonel; and from which were taken many of the best commanders both of the North and the South. General Custer was confronted with many, not only of those who would a year earlier have been his brother officers, but of his own actual class-mates. The Federal army was so deficient in competent and trained officers that it offered splendid opportunities of rapid promotion even to the youngest of those who had received a regular military education. It is true that the way was blocked by multitudes of untrained men placed in high commands for purely political reasons, or often by influences exerted through the lowest channels of underhand patronage; and several of these continued to hold to the very last posts for which they had proved themselves signally unfitted. But many among them were so clearly incompetent even for the ordinary duties of regimental and company command, and so disgraced themselves by their conduct in the camp and the field, that when it became evident that Mr. Seward's "three months' drafts" were to be dishonoured, and that the war was to be a long and serious one, public opinion and military necessities compelled Mr. Lincoln and his advisers to get rid of them by wholesale; and their places were filled in great measure by young men like Custer from the lowest grade in the regular army. The young Lieutenant of the 2nd Cavalry was among those Northern officers who first showed striking capacity for efficient action in that special branch of the army in which, at first, the South so greatly excelled its antagonist. Contrary to the unanimous judgment of foreign, and of most native, writers, Mr. Whittaker claims for the Northern cavalry under Sheridan's command superiority to that of the South upon this very point; and there is no doubt that even the Southerners, as might have been expected of comparatively untrained men and horses, were never equal in the proper duties of heavy cavalry, and in the use of the sabre, to European mounted troops. But we believe that the saying which describes Stewart as the one great cavalry leader and Sheridan as the greatest dragoon general that the war had produced was essentially correct; and though Custer, no doubt, led several brilliant charges in which good use was made of the sword at close quarters, his exploits in this respect were altogether exceptional. Mr. Whittaker commits another error, common to the great majority of Northern writers, in persistently misrepresenting the respective numbers of the combatants in nearly every engagement. Wherever trustworthy accounts of the Confederate forces are to be obtained, it is found that on nearly every occasion on which the Northern troops maintained the conflict with credit they outnumbered the enemy by fifty or a hundred per cent., whereas Mr. Whittaker almost always represents the conflicting armies as tolerably equal in strength. He has, however, the rare merit of speaking with decent courtesy of the Confederates generally, and of showing a just appreciation of the high qualities of many of their individual leaders. It is only when he comes to speak of General Custer's rivals and superiors in his own service that he displays the partiality and intemperance which are the characteristic *lues* of biographers; and this disease breaks out with particular virulence in his account of the operations which led to

General Custer's defeat and death. But, putting aside the defects, less of candour than of temper and judgment, which it displays, the whole narrative is eminently lively and readable. Its descriptions of military movements are clear and graphic, and few of the multitude of military biographies to which the war has given rise can be read with so much enjoyment and so little annoyance.

A treatise on *Gold and Debt**, by Mr. W. L. Fawcett, contains in no great bulk a large amount of valuable statistical and practical information regarding the history of American finance since the outbreak of the Civil War. The writer's views, so far as he states them, are often questionable, though he is much more often wrong from a complete misapprehension of the practical meaning of the expressions employed by the writers whom he criticizes than from actual divergence from their opinions. That the depreciation of silver, for example, during the last year was due in great part to its demonetization in Germany and Scandinavia, and to the limitation of the silver coinage in the Latin States, no one would altogether deny. That something may be ascribed to the increased demand for gold owing to the same cause, would hardly be questioned; and where Mr. Fawcett thinks that he differs entirely from nearly all previous writers on the subject, the only real diversity of view appears to lie in this, that he supposes at least one-half of the nominal depreciation of silver to have been due to the increased value of gold, whereas our Indian experience sufficiently proved that silver had fallen in value almost to the full extent of the nominal depreciation, not only as compared with gold, but in general purchasing power. The greater part of the work, however, is occupied with statements of fact, some of them a little distorted, owing to the confused ideas of the author upon one or two economical questions, but generally correct and very valuable. He shows that the debt of the United States had reached at its highest point somewhat more than 2,600,000,000 of dollars, and has now diminished by about 500,000,000; while the interest has in the same time fallen by about 48,000,000. He supposes that the amount of American debt, State, Local, and Federal, held in Europe, reaches 1,350,000,000 of dollars. This statement may not be accurate, but the inferences by which it is reached are given, and the reader may form for himself a pretty fair conclusion as to the soundness of the argument.

A much less sound and useful treatise is that of Mr. Dillaye on *Assignats*†, in which he endeavours to prove that, despite the signal example of the ultimate tendency of paper currency to utter worthlessness which is afforded by revolutionary France, paper money is as sound and trustworthy as gold, and a paper currency much more conducive to popular welfare and just relations between capital and labour than a metallic one. Against Sir Robert Peel, and all who think that a piece of money should represent a certain weight of precious metal of a certain fineness, the writer indulges in what is rather to be called raving than invective; while he is ignorant enough to fancy that the Bank Act, after having cost us, as he informs us, 3,000,000,000 dollars in three years, has been denounced, condemned, and abandoned. The utter depreciation of assignats he imputes, not to its true cause—the enormous over-issue of a paper currency intrinsically worthless, and therefore capable of maintaining a nominal value only while its amount was restricted within narrow limits—but to the political violence of the revolutionary party, and still more to the malignant policy of their opponents. The actual incidents to which he ascribes the rapid discredit of the assignats are, even on his own showing, so ridiculously trivial that liability to be depreciated by such causes would in itself suffice, in the eyes of any one but the author, to condemn a paper currency. For what reasons the Continental currency of 1777 became almost as worthless as the French assignats he fails to explain. Nor does he seem to understand how rare and accidental is the prudence which, by confining the issue of greenbacks to very little more than the quantity of coin previously circulating in the country, has rendered the present paper currency of America comparatively safe. Of that numerous class of currency-mongers who are the circle-squarers of finance, wild and violent as their writings generally are, we remember none more intemperate in invective, or more thoroughly extravagant in opinion, than Mr. Stephen Dillaye.

Such value as may belong to Dr. Dunham's *Theory of Medical Science*‡ depends on a consideration which probably would destroy the author's self-satisfaction in his work—namely, that it by no means contradicts so forcibly as he imagines the general doctrine of enlightened physiologists and physicians, however it may correct some of their less accurate modes of expression. That medicines act of themselves directly on disease, expelling noxious elements from the body, or otherwise exerting a curative force independent of the vital functions, is the doctrine which he ascribes to the medical world at large. That medicine and all external or artificial agencies can operate only by provoking or stimulating to action the vital powers themselves is, as he supposes, a new theory; his illustrations of which are often interesting, and may perhaps be useful, even if the idea itself is as little contrary to the general belief of scientific men as it is to those ideas derived from their writings which have become familiar to educated men in general.

* *Gold and Debt: an American Handbook of Finance, and Digest of the Monetary Laws of the United States.* By W. L. Fawcett. Chicago: Griggs & Co. London: Trübner & Co. 1877.

† *Assignats and Monoids: a True History.* By Stephen D. Dillaye. Philadelphia: Carey Baird & Co. London: Trübner & Co. 1877.

‡ *Theory of Medical Science.* By William B. Dunham, M.D. Boston: James Campbell. London: Trübner & Co. 1876.

* *A Complete Life of General G. A. Custer.* By Frederic Whittaker. New York: Sheldon & Co. London: Sampson Low & Co. 1877.

Under the title of the *Paradise of Childhood**, we have a very elaborate description of the method of teaching some of the rudiments of knowledge in those peculiar schools called Kindergarten. The system, as explained in this volume, begins with the use of a number of cubes so divided, added, and arranged as to give without much difficulty, even to the youngest children, elementary notions of form and number. By means of a variety of cubes, and afterwards of blocks or sticks, so called, of other simple forms, the infants are instructed first in general ideas respecting the objects of common life, the construction of houses, chairs, &c., and afterwards in the elements of drawing. It is easy to believe that the method may be, to some extent, both agreeable and successful; but whether either the substance or the amount of the teaching be equally satisfactory, whether much would be learned in this manner that can be said to form an essential part of education or to diminish the subsequent labour of its necessary portions—whether, in fact, a child educated for two or three years on this method will learn to read, write, and cipher more quickly or easily than one who comes altogether fresh to the task—seems by no means certain.

We have on our list two technical works in different departments—one on elementary mechanics†, by Mr. Wood, and one on Qualitative Chemical Analysis‡, giving a detailed description of the ordinary reactions of different classes of substances divided into four groups of metals, and one of known metals and acids, by Professors Douglas and Prescott, both teachers of chemistry in the University of Michigan.

A series of sermons on the Two Great Commandments § would not ordinarily fall under our notice in these columns; but the author has chosen to deal with topics which do not usually come within the scope of pulpit oratory—those, namely, which belong to the science properly called casuistry; a science of more value than is popularly supposed, and deserving of more study than, owing to the prejudice attached to its name, it has of late years received. Had Mr. Dewey seriously studied this subject, instead of imbibing and making himself the mouthpiece of vulgar prejudice on the subject, he would hardly have argued, or rather affirmed, the absolute unlawfulness of lying in all possible cases; carrying his doctrine to the utmost logical extreme, and thereby, in the opinion of most men of sense, reducing it to an absurdity, as when he virtually asserts that it is a duty to tell the truth even when to do so is practically to give information to assassins, and to become an accomplice in murder.

A treatise on American Dairying || includes discussions on the choice of dairy stock, on the best methods of feeding, of construction of barns and dairies, the rearing of calves, the character and quality of milk, cream, butter, and cheese as affected by the food and treatment of the animals, and by the subsequent management of the products themselves.

Mr. Rand's treatise on the culture of orchids ¶ will find a somewhat limited, though no doubt an attentive and interested, public. The finer specimens of orchids are seldom natives of temperate climates. They require extreme care and close attention when reared in hot-houses, and the variety of their characters, and of the treatment necessary to their successful growth under artificial conditions, are such that only rich men can afford, and only enthusiastic florists will care to attempt, their cultivation. The few who can and will build, maintain, and stock orchid-houses with the choicest productions of tropical and semi-tropical climates will find in this volume minute instructions respecting both the general management of the genus and the details of treatment required by almost every separate species.

Mr. Martin Tupper is well known as an English author. In the volume before us** he appears as an American writer both in choice of subject and in place of publication. The poem, which he publishes before reading it in public during his visit to America, is a eulogy of Washington in the form of a play, in which he justifies, nay eulogizes, the worst of Washington's acts—the execution of André; and not merely justifies it, but vituperates the unfortunate victim in terms of which Washington himself would have been ashamed. To give to this absurd little piece the interest which love is supposed to afford to the dullest and which is thought essential even to the most exciting themes, he supposes André to be in love with the sister of the traitor Arnold, and makes her attempt to revenge her lover's death by the murder of Washington. The execution of the work is worthy of the conception and of the past achievements of the writer. Another

little volume of poetry of higher merit (though this is not saying much) is a translation of Grillparzer's tragedy of *Sappho* by Miss Frothingham*, not devoid either of power or elegance, but bearing signs of the constraint and want of freedom which are apt to embarrass first attempts at verse translation even by writers thoroughly familiar with both the languages they have to handle. We have also two more volumes of Messrs. Osgood's series of *Poems of Places*†. The pieces in this collection, translated and original, relate to places in France noted either for beauty of scenery or for their connexion with historic incidents. The same publishers have issued a very neat pocket edition of Mr. Harte's little novel entitled *Thankful Blossom*‡, a story of revolutionary times, in which Washington figures as a principal character.

* *Sappho: a Tragedy in Five Acts*. By Franz Grillparzer. Translated by Ellen Frothingham. Boston: Roberts Brothers. London: Sampson Low & Co. 1876.

† *Poems of Places*. France. Edited by Henry W. Longfellow. 2 vols. Boston: Osgood & Co. London: Trübner & Co.

‡ *Thankful Blossom: a Romance of the Jerseys, 1779*. By Bret Harte. Illustrated. Boston: Osgood & Co. London: Trübner & Co. 1877.

NOTICE.

We beg leave to state that we decline to return rejected Communications; and to this rule we can make no exception.

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* *The Paradise of Childhood; a Practical Guide to Kinder Gartners*. By E. Wiebé. Illustrated. Springfield, Mass.: Milton, Bradley, & Co. London: Trübner & Co.

† *The Elements of Analytical Mechanics*. By De Volson Wood, A.M., E.E., Professor of Mathematics and Mechanics. New York: Wiley & Sons. London: Trübner & Co. 1876.

‡ *Qualitative Chemical Analysis: a Guide in the Practical Study of Chemistry*. By Professors Silas H. Douglas and Albert B. Prescott. Second Edition, revised. New York: D. Van Nostrand. London: Trübner & Co. 1876.

§ *The Two Great Commandments*. Sermons by the Rev. Orville Dewey. New York: James Miller. London: Trübner & Co. 1876.

|| *American Dairying: a Manual for Butter and Cheese Makers*. By L. B. Arnold, A.M. Rochester, New York: Rural Home Publishing Company. London: Trübner & Co. 1876.

¶ *Orchids: a Description of the Classes and Varieties Grown at Green Ridge, near Boston*. By E. T. Rand, Jun., Author of "Flowers for the Parlor and Garden," &c. New York: Hurd & Houghton. London: Trübner & Co. 1876.

** *Washington: a Drama in Five Acts*. By Martin F. Tupper, Author of "Proverbial Philosophy," &c. New York: James Miller. London: Trübner & Co. 1876.

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The Right Hon. Viscount BURY, K.C.M.G., in the Chair.

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The Summer Term, 1877, will begin for New Pupils, on Tuesday, May 1, at 9.30 A.M. The School is close to the Gower Street Station of the Metropolitan Railway, and only a few minutes' walk from the Terminal, & several other Railways. Discipline is maintained without corporal punishment or "impositions." Prospectuses may be obtained from the Office of the College. Parents intending to send Boys next term are requested to communicate with the Head-Master as soon as possible.

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